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CONTENTS

THE PARISH 401
His Excellency, the Most Reverend Amleto Giovanni Cicognani, Apostolic Delegate to the United States.

THE DOGMATIC PREACHING OF THE FATHERS—I 408
The Reverend Edward L. Heston, C.S.C., Washington, D. C.

THE WHOLE CHRIST FOR THE LAITY 418
The Reverend William H. Russell, Ph.D., The Catholic University of America.

WHAT TO PREACH AND WHAT NOT TO PREACH 433
The Reverend John Cass, Long Beach, New York.

REHABILITATION OF PRISONERS BY MEANS OF RELIGIOUS TRAINING .. 445
The Reverend Eligius Weir, O.F.M., Ph.D., Joliet, Illinois.

CATHOLIC SHORTSIGHTEDNESS 471
The Right Reverend Monsignor W. Wynhoven, New Orleans, Louisiana.

SYRIAN MARRIAGES IN THE UNITED STATES 477

WORLD WAR II AND HABACUC 480
The Reverend Charles H. Lynch, Ashton, Rhode Island.

CONTENTS CONTINUED INSIDE

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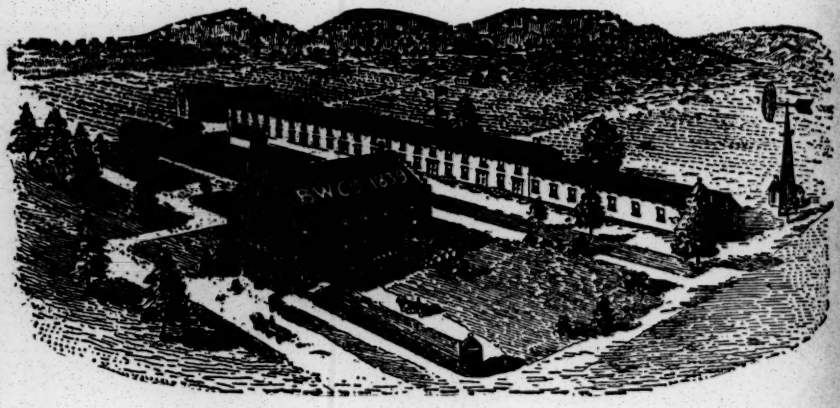

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STUDIES AND CONFERENCES:

Is a Child of Putative Marriage Legitimate? 468
Catholic Shortsightedness 471
The Right Reverend W. Wynhoven, New Orleans, Louisiana.
"Supplet Ecclesia" and Marriages 474
Restitution for Arson 476
Syrian Maronites Marrying in United States 477
World War II and Habacuc 480
The Reverend Charles H. Lynch, Ashton, Rhode Island.
Cheating in Exams a Sin 484
Censures and Impubes 484
Rite a Priest Must Follow 485
"Birettum" or Biretta 485
Christ Child Party 486
"Sacerdos," Pottsville, Pennsylvania.
Stipend for a High Mass 487

BOOK REVIEWS:

Rise: Proof of Death in Pre-Nuptial Investigation 488
Magner: For God and Democracy 489
Fichter: Man of Spain. A Biography of Francis Suarez 490
Cotter: Theologia Fundamentalis 491
Ryan and Boland: Catholic Principles of Politics 492

BOOK NOTES 493

BOOKS RECEIVED 495

A New Apologetics . . .

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THE ECCLESIASTICAL REVIEW

VOLUME 103.—NOVEMBER, 1940.—No. 5.

THE PARISH.

An Address by His Excellency, the Most Reverend A. G. Cicognani, the Apostolic Delegate to the United States.

THE CELEBRATION of a date, such as that being marked at this time in St. Augustine, Florida—the 375th anniversary of the birth of the city, coinciding with the establishment of the first Catholic parish on the North American continent—is indeed an unusual event.

A vessel of good fortune it was, which, under the Spanish commander Menendez, was led by Providence to these shores on 28 August, 1565. With the blessing of heaven so wisely invoked upon it, a new and glorious future opened up for this land.

On 28 August, the date of its arrival, the Church commemorates the great Saint and Doctor of Hippo. Fittingly this city was named in his honor. On 8 September, the day chosen for the offering of the first Mass in this territory, occurs the feast of the Navitity of Our Lady, and the sacred spot was called "Nombre de Dios" and later on has become a sanctuary "Nuestra Señora de la Leche".

Neither political struggles nor vicissitudes of history, nor even the consuming flight of time have succeeded in weakening the memory of that first germ of civic and religious life. The city of St. Augustine and the entire State of Florida have reason for deep rejoicing in a celebration unique in the annals of the United States of America.

The historical and other aspects of the occasion will be treated by those competent in the subject. For my part, I

would like to speak of a particular phase of today's solemnity, that of the parish, whose moral and religious significance transcends its own limits and constitutes in itself an institution of prime importance.

Origin of the Parish

Its primacy is that of prayer and of the spirit. There are to-day in the United States 18,733 Catholic churches, parishes and missions. Certainly there were churches and parishes in the territory that is now the United States before the establishment of the American Catholic Hierarchy in 1789. They were under the ecclesiastical jurisdiction of London, Quebec, Mexico and Cuba. Among all of them, whether founded before or after the establishment of American dioceses, this parish of St. Augustine is the first example and the model of that unit which is the center of Catholic life and the normal point of contact between Christ and the faithful. Hence the lofty significance of to-day's religious celebration.

The parish is in fact that definite territory with a church, under the direction of a priest, to which the faithful of that area belong. In that priest they recognize their father, their benefactor, their counsellor and their guide in life. However variously he may be called among different peoples, the priest is most fittingly and affectionately called "Father"—the father of the souls entrusted to him. Although the word "parish," derived from the Greek, signifies "a dwelling nearby," he who is in charge of a parish, must live within it, as lives the shepherd with his flock.

As a matter of fact, the first territorial divisions made in the Church were those of *dioceses,* with a bishop at the head. The Apostles and many of the first bishops had spread the gospel going from place to place. But to consolidate and intensify their apostolic work it became necessary to mark off territories and people. In this manner dioceses came into being. For the same reason, that is, to intensify and deepen the spiritual life of the faithful, further limitations and divisions were made, and thus *parishes* came into existence. Previously, the bishop had been the only parish priest in a city. But beyond the city, there was the countryside, where many Christians resided. Oddly enough, countryfolk were more inclined to pagan super-

stition than city dwellers and consequently had great need of having the gospel preached to them. Hence the first parishes were in the country. Later on, with the growth of cities and the increase of the faithful, they were established there also.

A Material Task.

We call the Church " Mother " because it is her rôle to give her children the life of grace, to educate and instruct them, to nourish them with the teachings of Christ, to feed them with the Bread of the Eucharist, to sustain them amid life's hardships, to recall them to duty if they are wayward, and to assist them when they are troubled in spirit. Just as our earthly mother has need of a home in which to fulfil her rôle, so also does the Church. For this reason she has chosen the parish as the place in which to fulfil her mother rôle. There the priest, living with his people, as though in a family, learns to know them and to provide for their needs, in such a way, however, as to make the parish like home itself.

One's Own Parish.

To speak of one's own parish is to refer to the place where one was born or actually resides, or to bring to mind a certain church and its characteristics, a certain patron saint, a certain pastor and a certain school. In reality one could not call it his own parish, if he took no part in the life of the parish, any more than a son who deserted his home could any longer call it " his own ". Parish life is the ordinary means indicated by ecclesiastical authority for entrance into the Kingdom of God on earth, the Church. It signifies union with the Church and incorporation with Jesus Christ. At the same time it is a partaking of those apostolic activities radiating from the diocese as a center to the parish and a guarantee of the fulfilment of the sublime duties of the Christian.

Without doubt, of course, good can be done everywhere, even outside of one's parish, just as good food can be gotten outside of one's own home. Yet it is agreed that in no other place is there such an atmosphere of serenity, confidence and understanding.

There is also the high privilege, derived from the external organization of the Church, of being able to call her unity

" ours," that unity whereby primarily she maintains contact with her children. Great and humble alike speak of her as " our " Church. Without distinction their names are written in the same books of the parish archives, but written, not as in the manner of cold statistics, but as a living record of the condition of their spiritual affairs and of the sacraments they have received. Rich and poor enjoy in the bosom of their parish the same hospitality, and together they can claim as their own its treasures and its ornaments, made possible alike by rich man's dowry and widow's mite, in praise of which our Lord declared, " Amen, I say to you, this poor widow hath cast in more than all they who have cast into the treasury " (Mark 12: 43).

These few references to parish life, while they may bring to mind each one's own parish, are also intended to recall today the revered and beloved memory of him who had planned these festivities and was to have presided over them, the late lamented Bishop of St. Augustine, Patrick Barry. Almost the entire span of his earthly life, which came to an end hardly a month ago, was spent in this state as a shepherd of souls. Forty-five years in the sacred ministry are indeed a long period. During the past eighteen years whilst he was your Bishop, his paternal heart urged him to make of each parish of the diocese the soul and center of his program. It was easy to meet him in the diocese on the way to some parish: many and many a time he himself took the place of pastors when they had to be temporarily absent. To speak of parish life here today is to focus attention on the beneficent work of Patrick Barry as curate, parish priest and Bishop.

His beloved memory enshrines a sublime and shining example of self-sacrificing pastoral zeal, of deep piety and of sincere forgetfulness of self. It gives us a better understanding of parish life, which consists, as far as the pastor is concerned, in the feeding of souls by the conscientious administration of the sacraments and the preaching of the word of God, and, as far as the faithful are concerned, in actively and fervently partaking of these blessings. All honor to the memory of Bishop Barry. May it be indeed a precious and lasting treasure in the history of the Church in Florida and an inspiration for the pastors of souls.

Parochial Life.

The great legislator and restorer of parish life was the sacred Council of Trent. Promulgated but a year before the foundation of this first parish of America, it made parish life the center of that magnificent re-ordering of discipline among the clergy and faithful. Here is the sort of life that, as a result, came to be established in this parish as in all others. The pastor must reside within his parish. Every Sunday he should preach the word of God, not things profane or irrelevant to religion, however learned they may be. He must give catechetical instruction, teach piety without any shade of superstition. The basis of that piety must be the Mass and the Eucharist. He must exercise a kindly vigilance over moral abuses; nor be intimidated in the giving of his precepts. The shepherd of souls as the "pattern of the flock from the heart" (I Peter 5: 3), should always be able to say of his parishioners: "My children, of whom I am in labor again, until Christ be formed in you" (Galatians 4: 19). They in turn "beloved sons in faith" (I Tim. 1: 2) should show him sincere affection and obedience.

This parish life was, then, enlarged and adapted to the needs of the times, especially through sodalities and associations. Set in the framework of the parish, they embrace all the faithful. Through them, young and old, men and women alike, in a bond of solidarity and unity, are inspired and coördinated in works of piety and charity, for the benefit of the entire community. It is enough to mention just one of such associations to have an idea of the fervor of parochial life—the Confraternity of Christian Doctrine. By law of the Church [1] this association holds the principal place in the parish. Being the expression of the most sincere love of God and country, it should concern not only the pastor and the children, not only parents and their offspring, but all who have charge of others and their subjects, be they small or be they great.

Fond Memories.

We are celebrating the 375th anniversary of the first parish of St. Augustine. How many events, joyful and sad, have taken place within this parish! Who could recount them?

[1] Can. 711, *Cod. J. C.*

What a contribution of honesty and morality, of order and discipline given by but one parish to the public welfare and to civic life! History emphasizes the outstanding happenings, but passes over a great part of those events which constitute the life and interest of each of the faithful; and in almost four hundred years how many faithful there have been! Yet it is about happenings in the lives of families and individuals that pastors and bishops spend the greater part of their time and energy. They do their utmost to prepare the faithful well by ceaseless instruction and admonition. These are the things that are for every good Christian the fondest memories of his parish, of his pastor and of his bishop.

These are the treasured and never to be forgotten memories: first of all, Baptism, the acquisition of divine sonship and our incorporation in Christ and in the Church. Who can boast of ever in his life having obtained anything of greater value? To understand its importance one need only consider the duties it imposed and the rights it bestowed, the promises and renunciations, renewed so often in later life. Again, what a beautiful memory is Confirmation. What a great event was First Holy Communion with the Divine Body of the Lord, the Bread of Life, as we were taught. How important that we should only ask ourselves often whether that Bread still sustains our spiritual life and makes it healthy.

For you married couples another rite was performed at the altar of the parish church: it was the beginning of your home and of your family. Certainly you should often bring to mind that ceremony which sanctified your love, solemnly proclaimed that " what God hath joined together, let no man put asunder " (Mt. 19: 6), and conferred upon you the dignity of consorts and of parents. Sad memories, too, are bound up with our parish. There we gave the last farewell to the mortal remains of our beloved ones; in those sad funeral rites, which nevertheless breathed the hope of immortality: Oh, remember often your dear deceased; Christian hopes are certainties, and the souls that have passed away may yet need those who survive.

All these things you have heard time and time again in church from your pastor, and from your deceased Bishop. Yes, there is nothing new in them, but they were repeated to you that you might be renewed in fervor and faith. With great solemnity

you recall them today by the celebration of such a venerable date in your parish. We may say that it is the 375th anniversary of the love of American Catholics for their parish, a celebration of thanksgiving to the shepherds of your souls, who are the heads and fathers of the parish. The lofty concept in which parochial life is held in this and other dioceses of this country is an eloquent proof of the coöperation of the faithful with their pastors, of the ardor of their faith, and of their love for religion.

The echo of this festivity resounds today in all the parish churches of the country in a common prayer for peace. Let the whole world know that all in the United States today pray sincerely and fervently for this great blessing. Such a holy crusade must surely appeal to Almighty God, and we shall all continue in it in every way possible by prayer and deed.

I am sure that the thoughts of all of you turn reverently and affectionately to the new father of your souls, the Most Rev. Joseph P. Hurley, Bishop-elect of St. Augustine. To him go out our most fervent wishes for his apostolate. The late Bishop has passed on to him a sacred heritage. It is our prayer that he may gather an abundant harvest in this land so particularly blessed by God.

To all those who have promoted this singular celebration I extend expressions of gratitude and cordial congratulations. Many through learning of this event will remember once again their own parish and will be stimulated to the performance of good deeds. May there result in all the firm resolution to take an even greater part in parochial life, so that, by availing themselves energetically of its powerful means, they may receive from Mother Church the choicest graces and blessings of heaven.

THE DOGMATIC PREACHING OF THE FATHERS—I.

For the spiritual shepherds of the Church have been ordained especially to preach the mysteries of the Word of God. — (St. Bede, Lib. I, Hom. 6; ML 94, 36 C.)

IN a masterful allocution which he delivered to an international gathering of seminarians on 24 July, 1929, our late Holy Father, Pope Pius XI, counselled them " to keep always in contact with the spirituality which is richest in dogma, and with the dogma which is richest in spirituality ". In this way, he assured them, they would avoid the dangers of sentimentality in their spiritual lives, and at the same time would safeguard themselves against a dry and lifeless handling of their dogmatic theology. This excellent fatherly advice of His Holiness was but a specific application of the truth that man is neither all mind nor all heart; heart and mind must concur harmoniously if he is to preserve the proper balance and use all his powers to the best advantage.

This fundamental principle of psychology is by no means new. It is older than the Church; in fact, it is as old as human nature itself. There have been periods in the history of Christian thought and action when individual doctors and teachers veered too far toward one or other of the extremes: too much mind, or too much heart. Likewise, there have been other periods when the middle course was more faithfully steered: the mind served to arouse the heart, while the heart supplemented the helplessness of the mind in the practical order; the speculative and the practical coöperated harmoniously as joint tools of one same life.

The first centuries of the Church were one of these golden periods. In the vestiges of early Christianity which have come down to us, we discern indications of a spiritual life vibrant with almost unbelievable vitality. The faithful of the first centuries, even prescinding from the martyrs, gave evidence of a fervor and generosity far surpassing the ordinary. We have only to compare the ecclesiastical discipline of today with the rules of Christian life fifteen or sixteen centuries ago, to find abundant proof that " there were giants upon the earth in those days ".

This is perhaps nowhere more evident than in the instructions of the early Fathers to their people. When we read these treasures of primitive Christian teaching we are struck particularly by their profoundly dogmatic content. The shepherds of those days fed their flocks on solid food. Dogma and the applications of dogma to daily life made up the great bulk of their preaching. On the truths of dogma they based the laws of moral. As trusted guides and guardians they were careful to show their people *what* they should do, but never failed to point out with equal force *why* they should do it. Conscious that what they taught did not exactly flatter natural inclinations and tendencies, they took care to emphasize the dogmatic reasons for the conduct they exacted of their people. We need not marvel, then, that generations of Christians raised on such solid and nourishing food grew into vigorous and robust champions of the faith, ready to prove their dauntless courage in the amphitheaters of Rome or Carthage, or in the more taxing arena of daily life. The truths of faith, their dogmas, stood out in their lives as meaningful realities. They were the Christians we admire and emulate, precisely because they *lived their faith.* To live their faith, they had to know it well, and see clearly how its apparently abstract principles could be transformed into concrete standards of Christ-like life.

This practical realization of the speculative principles of faith was undoubtedly due to the manner of their presentation to the people. It is this point which merits special consideration. The Fathers were intensely realistic in their preaching, whether their instructions were spoken or written. Times have changed; human nature has not. No one would expect the preacher of today to use the same expressions or to speak with the vividness and directness of rougher and more matter-of-fact generations. The fact remains, none the less, that, abstracting from the special characteristics of its manner, the preaching of the Fathers affords numerous and invaluable examples of how the dogmatic truths of faith can be brought within the reach of even the common run of the faithful in such a way as to constitute practical norms of conduct. The purpose of the following pages is to present a rapid and necessarily sketchy panorama of how some of the early Fathers

"rightly handled the Word of God," particularly in their treatment of the divine life of the Christian through sanctifying grace.

I.

Divine Life in God.

The Nature of God:

There are probably very few preachers today who would venture to delve into the mystery of the Trinity in a course of popular sermons. To attempt to explain how the Son proceeds from the Father as the Divine Word, how the Holy Ghost proceeds from the Father and the Son through the procession of love, and then to show how the operations of the Three Divine Persons influence the spiritual lives of the faithful, seems so far above the intellectual grasp of the average congregation as to constitute forbidden territory for most preachers. Yet such explanations were quite familiar to the early shepherds and their flocks. The greatness of God, His intimate nature, the relations of the Father with the Son and the Holy Ghost, the eternal generation of the Word, the mystery of one God in three divine Persons—all these points of dogma were treated with an ease and spontaneity which more than surprise us today. If we limit ourselves to a consideration of the Latin Fathers, St. Augustine, perhaps, excels all the others in this regard. In his detailed commentary on the Gospel of St. John, particularly when explaining the Prologue and those passages where our Lord clearly asserts His divinity and His absolute unity and equality with the Father, the Bishop of Hippo handled these deep mysteries of faith with a simplicity and lucidity which could not fail to make his point clear to the simple folk who composed his congregation.

In the very beginning of his commentary on St. John's Gospel, when explaining the first few verses of the Prologue, which almost seem to baffle commentators, he attempts to show just what people mean when they speak of God. We shall have occasion to return to this passage later on, when dealing with his explanation of the Divine Word. For the present, however, we shall dwell only on his treatment of the word "God". Even the most illiterate of his listeners could easily follow him at every step of his exposition:

I say a word when I say " God " (*Deus*). What I said is very brief: four letters and two syllables.[1] Is this all that God is: four letters and two syllables? Is the meaning of these letters and syllables of so paltry a value as the letters and syllables themselves? What happened in your heart when you heard me say " God "? What happened in my heart when I said " God "? You thought of a certain great and supreme substance which transcends all changeable, carnal and animal creatures.

And if I ask you whether God is changeable or unchangeable, you will answer at once: " Far be it from me to believe or feel that God is changeable; God is unchangeable." Your soul, lowly though it be, and perhaps still carnal, could give me no other answer than that God is unchangeable.

But all creatures are changeable. How, then, could there flash into your mind what surpasses all creatures, in such wise that you could answer with certainty that God is unchangeable? What goes on in your heart when you think of a substance that is living, everlasting, all-powerful, limitless, ever-present, everywhere complete, nowhere limited by boundaries? When these thoughts come into your mind, that is the word " God " in your heart. Is this the same as that sound which consists of four letters and two syllables? [2]

The Trinity and Unity of God:

In another passage, which deals directly with the problem of the Trinity, he takes advantage of the curiosity of the unbelievers in regard to the Christian faith to explain dogmatic truths to his own people:

Unbelievers sometimes question us and ask: " The one whom you call the Father, do you call Him God? "

We answer: " Yes; we call Him God."

"And the one whom you name the Son, do you call Him God, too? "

We answer: " We call Him God, too."

"And the one whom you call the Holy Ghost, do you likewise say that He is God? "

We answer: " Yes, we say that He is also God."

" Then the Father, the Son, and the Holy Ghost are three Gods! "

We reply: " Not at all! "

He then proceeds to reassure his people in the face of this apparently contradictory conclusion:

[1] It will be remembered that St. Augustine is speaking in Latin.

[2] In Joannem, tr. 1, n° 8; ML 35, 1383 B. In the subsequent quotations, unless the contrary is indicated, the references are to Migne's Patrologia Latina.

These unbelievers are disturbed by such answers because they have not the light; their heart is closed because they have not the key of faith. But as for ourselves, brethren, guided by faith which heals the eye of our heart, let us grasp clearly what we can understand and believe unhesitatingly what we cannot understand. In order that we may arrive at the peak of perfection, let us stay close to the foundation of faith.

At this point he continues his exposition:

The Father is God. The Son is God. The Holy Ghost is God. And yet the Father is not the same as the Son. Nor is the Son identical with the Father. Nor is the Holy Spirit of the Father and the Son, either the Father or the Son. The Trinity is one God. The Trinity is one eternity. It is one power, one majesty. There are three, yes. But not three Gods. The Three are the Father, the Son, and the Holy Ghost.[8]

Lest he be accused of dodging the issue, and of simply affirming what he set out to prove, he carries on the following dialogue to answer the puzzled questions of an imaginary infidel trying to find out what there is in God which can be threefold without implying a triple divinity:

What are those three whom you call the Father, the Son, and the Holy Ghost? Three Gods?

No.

Three all-powerful Beings?

No.

Three Creators of the world?

By no means.

Is the Father omnipotent?

Of course, He is omnipotent.

Then the Son is not omnipotent!

The Son is omnipotent, too.

Then at least you cannot say that the Holy Ghost is omnipotent!

Yes; He is likewise omnipotent.

Then there are three omnipotent Beings!

No; there is only one omnipotent Being. The three can be counted only in so far as they are related to one another, not in so far as they are considered in themselves. Because God the Father, considered in Himself, is God with the Son and the Holy Ghost, there is one God and not three. Because in Himself, He is omni-

[8] In Joannem, tr. 39, n° 3; 35, 1682 C.

potent with the Son and the Holy Ghost, there are not three omnipotent Beings, but only one. But because He is not a Father in Himself, but only in relation to the Son, and because the Son is not a Son except in relation to the Father, and the Spirit is not a Spirit in Himself in so far as He is called the Spirit of the Father and the Son, there is nothing that we can call " three " except the Father, the Son, and the Holy Ghost: one God, one omnipotent Being.[4]

To bear out his insistence that the trinity of persons does not in any way conflict with the unity of the Godhead, St. Augustine has recourse to the example of the miraculous conversion of the three thousand and then of the five thousand on the first Pentecost. He points out how Scripture records that this immense multitude of more than eight thousand Christians was of " one heart and one mind ". *Exempla claudicant,* we are told, but St. Augustine does not hesitate to use this comparison to drive home the point he is making on the unity of the Trinity:

Give heed, brethren, and behold here the mystery of the Trinity: how we can say that there is a Father, a Son, and a Holy Ghost, and yet that there is only one God. See how these people were so many thousands, and yet there was but one heart; they were so many thousands, and yet they were of but one mind. But how were they one in many? Am I wrong when I say that two men are two souls, or that three men are three souls, or that many men are many souls? Of course not; I am quite right in speaking thus. But let them draw nigh unto God, and there is only one soul in all of them.

If many souls become one soul when they draw nigh to God, and many hearts become one heart in God, what, then, is the effect of the very fountain-head of love in the Father and the Son? From them charity comes to us. . . . If, therefore, the charity of God, diffused in our hearts through the Holy Spirit who is given to us, makes many minds one mind and many hearts one heart, with how much greater reason the Father, the Son and the Holy Ghost are one Light, and one Principle! [5]

Such lines of reasoning and dogmatic explanation are, for the most part, found today only in manuals of theology—perhaps to be mastered for an examination and then never

[4] *Ibid.*, nn. 3-4; 1682-1683 *passim.*

[5] In Joannem, tr. 39, n° 5; 35, 1684 A.

referred to again. It seems hard to realize that passages of this nature have been relegated to the chapter *De Relationibus Divinis* in our treatises on the Trinity, whereas they were originally part and parcel of a Sunday or feastday sermon to the good people of Hippo.

The eternal procession of the Word:

The preacher was not content with mere generalizations on the Trinity. He did not hesitate to plunge boldly into the deep mysteries of the divine processions, in an attempt to show his flock, for example, how the Son comes forth from the Father as the Eternal Word. After a rather lengthy introduction to his commentary on the Fourth Gospel, our preacher immediately proceeds to his task and commences his explanation proper. He says:

> In the beginning was the Word, and the Word was with God, and the Word was God. We ourselves pronounced words while we were speaking. Was such a word with God? Did not the words which we spoke make a sound and then fade away? Did the Word of God make a sound and then fade away? If it did, then how were all things made through Him, so that without Him was made nothing that was made? If this word made a sound and then faded away, then how can what was created through Him be preserved through Him? What kind of word is this, which is spoken and yet does not fade away?
>
> I ask the attention of Your Charity, because this matter is very important. From being said daily, words lose their value in our eyes. Making a sound and then passing on, they have become meaningless for us, and they seem to be really nothing more than sounds. But even in man there is a word which remains within; the sound goes forth from the mouth. The word which is pronounced spiritually is not the sound itself, but what is understood through the sound.

Here he explains the difference between the word "God" and what that word signifies, in the passage which we considered previously. He concludes his exposition thus:

> So whatever is said and then passes away is mere sound, letter and syllable. The word which makes the sound fades away; but what the sound signifies is in the thinker who spoke the word, and in him

who understands what he heard; and this remains, even though the sound disappears.[6]

With this simple explanation as his general introduction, St. Augustine goes on to show what the Divine Word is in relation to the Father. His examples could be grasped by a child: men always have ideas before they start doing anything, and they direct all their activities and operations according to these directive ideas in their minds. God, he continues, does much the same thing: the Word is the Exemplar of all creation; all things were made according to this Divine Idea, just as boxes or tables are shaped according to the model in the mind of the carpenter. Then, after a spirited verbal tilt with a fictitious Arian heckler who tries to prove that the Word of God is a creature, only to be immediately checkmated by the retort that if this were the case all things would not have been made through Him, St. Augustine terminates his exposition with a marvelously simple and practical explanation of how all things were made according to the Word:

Through the Word was created whatever was made in nature, whatever is found in the created world, absolutely everything which is permanent in the heavens, everything which shines above us, everything that flies under the firmament, every creature without exception. I shall speak even more plainly, brethren, so that you may understand. Through the Word was made everything, everything from the angel down to the tiny worm. What is more noble in the created world than an angel? What is more lowly than a tiny worm? Yet He through whom the angel was created is exactly the same as He through whom the tiny worm was made: but the angel for heaven and the tiny worm for the earth. And the Creator gave each one his place.

He seizes upon this striking antithesis between angel and worm to impress upon his hearers the greatness and gratuity of their elevation to the state of grace:

The Creator gave every creature its place. If He had placed a tiny worm in heaven, you would have found fault with Him. You would do the same if He wanted to make angels be born of decaying flesh. God did almost this, and yet He is not to be reproached. For

[6] In Joannem, tr. 1, n° 8; 35, 1383 A.

what are all men who are born of flesh, but worms? And out of worms, God made angels.[7]

We might continue in this field of Trinitarian teaching and choose from various Fathers passages which treat more particularly of the Father and the Holy Ghost, and of the divine life of the Blessed Trinity as a whole. But this would multiply pages needlessly. We see sufficiently well from a cursory examination of the preceding texts how a zealous pastor of the early centuries explained dogma to his little ones and showed them what he could of the intimate life of God.

Because the Triune God did not shut Himself up in the solitude of His infinity but rather seemed almost to be restlessly anxious to share His divine life with the noblest of His creatures, man has an undying debt of gratitude to the Almighty. Man's primeval elevation to a supernatural plane, his subsequent redemption and sanctification through the life and death and merits of Christ Jesus are benefits of incalculable import, for which no one could ever hope to give adequate thanks. Nevertheless, St. Bede the Venerable calls upon his listeners to pour forth their hearts and souls in gratitude to the Most High whose mercy has been so unbelievably great:

> Because our self-same Redeemer and Creator, the Son of God, existing from all eternity, became the Son of Man at the end of the centuries, in order that as He had created us by the power of His divinity for the enjoyment of a life of everlasting happiness, so He might restore us through the weakness of His humanity to the possession of the life we had lost—because of all this, dearly beloved brethren, while repaying God for His benefits, we must bend all our efforts toward loving God the Father with our whole heart, our whole soul and all our strength, because He first loved us so much as not to spare His only-begotten Son, but delivered Him up for all of us.

[7] In Joannem, tr. 1, n° 13; 35, 1385 B.—Perhaps Dante had this passage in mind when, to encourage faint-hearted Christians, he wrote in Purg. X:

> "Non v'accorgete voi che noi siam vermi
> nati a former l'angelica farfalla..."
>
> "Know ye not
> That we are worms, yet born at last to form
> The winged insect, imp'd with angel plumes."
>
> Purg. X, vv. 112-114
> Divine Comedy, English Translation
> by CARY

Let us love the Son Who, though He was in the form of God, nevertheless took upon Himself the form of a slave for the sake of our freedom and life, and became obedient to the Father unto death, even unto the death of the Cross. . . .

Let us love the Holy Spirit of the same Father and Son, by Whose grace we were reborn, and by Whose unction we were signed in the day of salvation, Who breatheth where He wills and wherever He breatheth, immediately lights up the flame of His own divine love. Let us believe that the Father, the Son, and the Holy Ghost are our one God and Lord, and with due praise let us exalt the name of Him to Whom is glory, empire and power forever and ever.[8]

The next installment of this series will attempt to outline how the Fathers treated the dogma of the divine life transmitted to man through the Incarnation of our Divine Lord.

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[8] Lib. II, Hom. 12; 94, 202 B.

[*This is the first of a series of five articles. The second will appear in our December number.*]

THE WHOLE CHRIST FOR THE LAITY.

THE WORLD has often been profoundly shaken, but the present catastrophes appear cataclysmic to individuals who have never before experienced terrible shocks to their faith. It is commonplace to assert that these are times which test men's souls, but the fears and hesitations coursing through the minds of the laity are not commonplace. In America we have been spared thus far the horrors of war and of systematic persecution, yet the horrors of poverty, unemployment, devastating ideologies, bitter hatreds and attacks on divine belief abound. The uncertainties of tomorrow have in many cases caused a trembling of the foundations of faith in God. It is neither wisdom nor honesty to deny tremendous losses.

There is a groping among the laity for spiritual defences. They are pondering the ways of God with men. They are asking questions. Among the more spiritual there is a quest for sources of strength. They are searching for personalities who exemplify the Christian outlook. They see Nietschean and Machiavellian leaders severing their followers from all touch with God. Spiritual laymen are wondering whether hardened, grasping, unpitying leaders will rise to dominance here. Who will give these sensitive souls courage for an uncertain future? What outlook will enable them to row their spiritual barks calmly in troubled waters? Who will strengthen them to march dauntless into a bleak tomorrow?

The resources of our religion are numerous. And differing temperaments will seek solace in the various aspects of Catholic life. There is, however, one resource which has not been sufficiently tapped, and which, when known, brings stirrings of courage. It is the humanity of Christ, a humanity molded by God for the guidance of men in search of sterling manhood. The divinity of Jesus is an accepted fact with the Catholic laity. The sacramental Christ is the nourisher of their devotion. But it is an entirely new discovery for many to learn that the human Christ is the answer to a felt need. Groping they are, and not always fully conscious of just what they desire. In effect they are saying: Give us a Christ whom we can carry into the office, on to the job, into our poverty and unemployment. Recently an ordinary workman who had no re-

ligion was converted through a reading of the life of Christ. His remark was, "I think I can imitate a Christ who was that human." Belief in Christ the laity have, but to learn how human He is brings the glint of victory to their eyes and courage to their hearts. To be true men among false men the laity need the Son of Man.

In the days ahead of us the priest in the pulpit, in the classroom and in the study club will find individuals eagerly listening if he develop a capacity for portrayal of the humanity of Christ. The Sunday Gospels contain many forceful accounts, but they do not exhaust nor associate under one head the numerous human interest stories. He moved as a Man among men in stirring times. He kept His soul in peace. By looking on Him men will find that He possesses words of eternal life. "For we have not by following artificial fables made known to you the power and presence of our Lord Jesus Christ, but we were eye-witnesses of his greatness." [1] "That which was from the beginning, which we have heard, which we have seen with our own eyes, which we have looked upon, and which our hands have handled, of the word of life." [2] Christ in His humanity is the true man. He is God's ideal of what a layman should be. Since there are those who are seeking to debase the nature of man, it might profit us to bestir ourselves so that the laity may come to know His power and presence. The antidote to false leaders is the Leader who stands unique in history, the Leader who knows what is in man and who says: "Let not your heart be troubled, nor let it be afraid. . . . Have confidence, I have overcome the world." [3]

When this Man appeared on the public stage of Palestine He was studied as a Man among men. The first glimpse of Him was in the rôle of a penitent. He asked no exemptions. He demanded no privileges because of His antecedents. He was known merely as the Carpenter. But the Carpenter who seemed meek and normal had an *air of command* when He chose to exert it. It was apparent at the beginning; it remained characteristic of Him until the end. The stern Baptist felt it and yielded. John and Andrew experienced it as He suddenly turned and asked: "What seek you?" [4] Impulsive Peter

[1] II Pet. 1: 16.
[2] I John 1: 1.
[3] Jn. 14: 27; 16: 33.
[4] Jn. 1: 38.

meeting His Master for the first time knew that his soul was being searched: " Jesus looking upon Peter: " [5] and so searched that for once he was speechless. Timid Philip had never seen the Galilean, yet he obeyed the brief command: " Follow me." [6] Later Matthew in his booth heard that same voice: " Follow me." [7] Strong man that he was he yielded to another and gladly. It was good to be with such a Man, even when He fell asleep in the hinder part of the ship while the waves were filling the boat, for he knew how to act in a crisis. " Peace, be still," [8] were His words and in obedience nature calmed itself. " Who is this that both the wind and sea obey him? " [9] His followers could flush with pride at the multiplication of the loaves, but they were crestfallen, like a boy sent home on his first Fourth of July, as they listened to the command to leave the scene of triumph. This dominant Figure " *obliged* His disciples to go up into the boat." [10] Again, we catch the force of the imperative tense when, in a loud voice, He said: " Lazarus, come forth," [11] and the astonished onlookers saw death bow to its Master. There is the *commanding* Christ. Have the laity this picture in their minds as they are confronted with the commanding personalities of our day? Why should they come to know some leaders and miss the force of the true Man? If they were accustomed to ponder the commanding Christ, would they not be protected in their natural inclination to give their admirations and affections to strong characters? If the young admire strength, why should we not present them with the strong Christ?

We are not to conclude that Jesus domineered over men or won ascendance through fear. Ordinary men do cringe in the presence of superior personalities. Thought congeals when confronted with the ponderous voice of authority. Obedience is forced. But such was not the case with those who yielded to Jesus. He was a commanding figure, but not a repelling one. Hence we must know that fascination which was His. There is no exact word in the language to express His drawing power. We might use the term *attractive* Christ, but we must

[5] Jn. 1: 42.
[6] Jn. 1: 43.
[7] Mt. 9: 9.
[8] Mk. 4: 39.
[9] Mk. 4: 40.
[10] Mt. 14: 22.
[11] Jn. 11: 43.

be careful to avoid association with the physical in the sense of what people understand by handsome. We might call Him winner of men. His miraculous deeds naturally attracted the curious, but aside from that we will note, if we scan the Gospels carefully, that He drew men merely for what He is. "All seek for thee" [12] reflects the enthusiasm felt by Peter when he saw that his new Friend was the center of attraction. The land in which Jesus lived was hard. Merciless, frozen faces confronted the weak, the poor, the sick. But He has the eye of pity and of kindness. People flocked to Him not only because He cured but because there was something in His face that was new to them. He had worked no miracles to win the first five Apostles. It would seem that it was not any astonishing deed which drew the woman of sin into the house of the Pharisee to bathe His feet. Mothers would not have brought their children to Him had He been hard and cold and pompous. Zacheus heard only a kind voice and saw an inviting face. True, every hypocrite felt uneasy in His presence but men of good will thrilled with a natural attraction toward Him. Allowing for His renown as a miracle worker and for the hope that He was the Messiah, may we not conclude that they "flocked to Him from all sides" [13] because of His kind face? And attraction continued even unto the end, despite the hatred amongst those in authority, for "a great multitude heard Him gladly." [14] What winning compulsion He had as a speaker since "the multitudes *pressed* upon him to hear the word of God". [15] The laity see pictures of crowds jamming and milling around a movie actor or actress. Are we to blame them for their interest unless we at the same time seek to attract them to Him of whom it is written; ". . . the multitudes throng thee and press thee"? [16] The commanding Christ was also the *attractive Christ.* But attraction to Him is aroused only when He is portrayed as He is.

Jesus the Man is attractive for many reasons, not the least of which is that He was a *Man of prayer.* He the strong Man, the busy Man, the doer of deeds knew how to withdraw from

[12] Mk. 1: 37.
[13] Mk. 1: 45.
[14] Mk. 12: 37.
[15] Lu. 5: 1.
[16] Lu. 8: 45.

the crowds. We desire the laity to be men and women of prayer, to take time out for prayer, hence we need to picture for them this Man of prayer. He prayed at the baptism; He prayed in the lonely vigil of forty days. What an inducement there is to prayer before any crucial decision when we learn to contemplate Him who, before He officially chose the apostles, " went out into a mountain to pray and He passed the whole night in the prayer of God "! [17] When we advise people to drop into a church for a visit after a victory or a successful day, and to ask for guidance in greater tests to come, what a picture might be made of Him leaving the field of triumph of the loaves and fishes and going " into a mountain *alone* to pray "! [18] We might not be struck by the laconic statement " he was alone praying," [19] but when we realize that this took place the night before He asked that momentous question, " Who do you say that I am? " [20] we catch the application of priests praying for their people and parents for their children that they may make the right choice. Luke the intellectual, the converted pagan physician, seems to delight in picturing the strong Son of Man in prayer. The intelligentsia are prone to sneer at prayer as weakness. In times of stress weak Catholics are inclined to give up prayer. Is there not an incentive to perseverance in the recollection that, " being in agony he prayed the longer ".[21] He prayed as Man and He was victorious. He did not only give the precept of prayer; He gave the concrete example. In more ways than one did He say, " Thus shall you pray ".[22] If the laity are enabled to *see Him at prayer,* if they know that while He foresaw the fall of Peter, yet He also said, " I have prayed for these, that thy faith fail not, and thou, being once converted, confirm thy brethren," [23] if they can recall that He prayed not only for the Apostles but " *for them also who through their word shall believe in me,*" [24] will they not be encouraged in times of trial? Were this Man of prayer to hover in the corners of our imagination we all might be stronger in confessing Him before men.

[17] Lu. 6: 12.
[18] Mt. 14: 23.
[19] Lu. 9: 18.
[20] Mt. 16: 15.
[21] Lu. 22: 43.
[22] Mt. 6: 9.
[23] Lu. 22: 32.
[24] Jn. 17: 20.

The laity need a grasp of the whole Christ because their environment is crowded not only by wordlings who sneer at prayer but also by those who reject the meek Christ. The laity must be enabled to counter with the fact that the gentle Christ is not the whole Christ, for there is also an *indignant* Jesus. The Communist who will have none of our meek Jesus might be forced to revise his opinion if he meets a layman who knows that the vested interests of that day quailed and quivered before the features of a Man with the strong virtue of justice in His heart. It is possible that the greedy priests were fattening their own purses on the profits which the traders made from those illegal transactions within the temple. No one had the courage to do anything about it. But this unknown Galilean taught them, and us, the force of moral indignation as He unleashed His fury against the traffickers. Not the cords in His hands, but the white heat of indignation, the fire in His eye, caused them to scatter. If we wonder why so few today cry out against social injustice may it not be that we have not focused attention on the indignant Christ? As the term radical is employed today we may not fasten it on Jesus, yet we should depict His courage in bringing injustice to light. Christ was far from being a kill-joy, yet He never remained silent when there were abuses to rebuke. If the "woes" of the twenty-third chapter of Matthew were one of our Sunday Gospels, if the rebuking Christ were part and parcel of our daily thoughts might there not be more courage in rebuking injustice? Sin He understood and could forgive, but vice parading as virtue never surmised that this Man would be indifferent. Those knowing, piercing glances of Jesus as preserved by Mark, "looking around about on them with anger," [25] belong to the whole Christ. What intellectual has the courage to act as this Man of prayer acted? The *indignant* Christ has significance for our day.

The layman knows that dishonest practices confront him in this competitive world. Where may he turn for inspiration if not to the *honest* Christ? Honest men there are, indeed, but the force of the adage that every man has his price might be lessened if more of the laity could be led to contemplate

[25] Mk. 3: 5.

Jesus the honest Man. One who observed Him closely later wrote that he "did no sin, neither was guile found in his mouth".[26] He possessed gifts which could have won for Him the emoluments of this world. He was surrounded by grasping officials. He remained poor by deliberate choice. He had not "where to lay his head".[27] Viewing His humanity on the natural plane alone, what is it, if not honesty, which shines in His refusal to take advantage, His refusal to act for "filthy lucre's sake"?[28] He laid down the principle that He was not subject to the taxes of the temple; yet so delicate was He in the matter of edification that He paid for Himself and Peter. Caution and prudence and wisdom He had. And no man ever made the claims uttered by this Galilean. Yet whether we view honesty as justice or as veracity we see that He never claimed anything or sought anything that was not His own. Since there is an *honest Christ,* men of integrity might be strengthened by knowing Him.

The fascination in the study of the character of Jesus is the harmony and symmetry of the virtues. If perfect art consists in perfect proportion we should be drawn to the divine artistry wrought in the perfect Man. Honest men are sometimes acrimonious or even sour. One virtue in Jesus, however, never dwarfed another. He attracted dishonest people. The absence of sin in Him, the hatred He bore toward sin, did not prevent Him from understanding the sinner. Sinners felt that this Man of all virtues understood their plight. It was a great boon in their lives to learn that He is an *understanding Man.* Since children and even adults are so frequently plagued with either the imaginary excuse or the true realization that they are not understood, it is a relief to them to become acquainted with the *understanding Christ.* The genius of Jesus, if the term may be employed, is that He gave the impression of understanding those who were in trouble as well as those who were free from anxiety. Imagine Matthew's joy as he was chosen for one of the inner circle! We can picture the bounding heart of Zacheus as he "made haste and came down, and received him with joy".[29] Such scenes give magnificent insight into the

[26] II Pet. 2: 22.
[27] Lu. 9: 58.
[28] I Pet. 5: 2.
[29] Lu. 19: 6.

heart of Jesus. And they are even heightened when we consider that He generally faced social ostracism for being so considerate? "The pharisees and scribes murmured, saying: This man receiveth sinners and eateth with them."[30] Might we not win the working men to Christ or even more of the C.I.O. if we portrayed the understanding Christ and imitated Him? Hard, unforgiving society did not relish His understanding of the outcasts. He knew where lies the greater sin. However, He showed that understanding does not mean approval. "Sin no more"[31] was His word. He was never unbalanced. He entered men's hearts because He was sympathetic and understanding both of sin and virtue.

Akin to the trait of indignation and also to that of understanding is the fearlessness of Jesus. No half-souled man would have ventured to eject the sellers from the temple; a boastful man would have quailed before the waves rushing into the boat. Do we sufficiently recall the terrors under which honest people lived in the Palestine of the time of Christ? The arm of Rome was mighty; the puppet kings were despotic and the priests and lawyers used intimidation. The conscientious Jew lived constantly in dread of breaking some religious restriction. It is from such a background that we must study the fearlessness of Jesus. Whenever man-made rules were placed above divine law He dared to cut red tape. He deliberately worked many of his cures on the Sabbath because of the blue-law attitude of the Pharisees. Because He stood for the spirit as against the dead letter, because He himself was obedient, yet never a sycophant, He was hated and pursued with diabolical vengeance. Gradually for more than two years this hatred mounted and deepened. A sentence here and there in the Gospels reveals not only the obstacles He had to overcome on the part of the officials but also the manner in which fear had crept into the hearts of the Apostles. Admiringly we observe how St. Luke etches Jesus as He departed from Galilee for the last time and "steadfastly set his face to go to Jerusalem".[32] Catholic men or women who seek courage will find sturdiness oozing from every verse in that chapter. "No

[30] Lu. 15: 2.
[31] Jn. 8: 11.
[32] Lu. 9: 51.

man putting his hand to the plough and turning back is fit for the kingdom of God." [33] Such scenes might well be offered as a diet for weak-kneed Catholics. The shaking of the courage of the Apostles in such an atmosphere only serves to deepen the impression of the fearlessness of Jesus. "Rabbi, the Jews [that is, the leaders] but now sought to stone thee; and goest thou thither again?" [34] "And they were in the way going to Jerusalem: and Jesus went before them, and they were astonished, and following were afraid." [35] The Leader marched first into the battle. Might we not expect that if men and women were nourished on such scenes they would acquire some of the courage of the Son of Man?

The air of command, manly attractiveness, prayerfulness, the faculty of indignation, honesty, understanding, and fearlessness are all strong qualities. Contemplation of them binds one to Christ and strengthens the contemplator. They do not, however, exhaust the variety of ways in which Jesus tugs at the better side of man's nature and challenges him to noble effort. The majesty of that character even in its lowliness is reflected in that divine playfulness with which he wielded His influence. Sorrow He had, but it is wrong to think of Him as being dominantly the Man of Sorrows. Ease, familiarity and poise radiated from Him. While walking the earth with "firm and fearless tred," He gave the impression of being a challenger, of knowing how to handle men. He was no dreamer or timid poet. He seemed to be a searcher for nobility. He was on the outlook for generosity, unselfishness and true-heartedness in the service of God. He was a *tester of men*, one who tried their souls. We have no direct proof that He smiled, but they read the Gospels unseeingly who fail to catch the gleam in His eye. He went across the lake intending to give the Apostles a rest. He beheld the thousands spread out before Him. Instead of rest He found work. After the work His composure was unruffled. And, sure of Himself, about to act divinely, He playfully let His eye fall on the most timid of the twelve. "Philip, whence shall we buy bread that these may eat?" [36] He tested His pupils. His pointed questions were meant to

[33] Lu. 9: 62.
[34] Jn. 11: 8.
[35] Mk. 10: 32.
[36] Jn. 6: 5.

teach. "This he said to *try* him, for he himself knew what he would do."[37] Philip missed his cue but that did not deter the Teacher from continuance of the method. Later, with apparent unconcern of danger to the Apostles, "he would have passed them by"[38] as He walked on the water. The reassured Peter became bold. "Lord, if it be thou, bid me come to thee upon the waters."[39] Jesus took the dare and uttered His test: "Come!"[40] The test failed, but how noble are the many Peters even in their failures! Jesus admires those who attempt difficult tasks for Him. Again, on the morrow, when worldlings found the announcement of supernatural food a hard saying, the Teacher, undaunted, put the trial to those most dear to Him, "Will you also go away?"[41] Saddened He had been, but now what joy to find that faith, that loyalty for which He longed. The eleven triumphed then as they did later in the test, "Who do you say that I am?"[42] He probed always for loyalty, for greatness of heart. He hesitated not to challenge and He rejoiced and repaid wherever He discovered faith: "Jesus, hearing this marveled, and said to them that followed him: I have not found so great faith in Israel."[43] His very knack of testing men stirs love for Him.

Implicit in Christ's manner of testing is His patience. Many instances of this are scattered throughout the Gospels. For the American laity, who absorb from their fellow countrymen an anxiety for quick results, there is rich instruction in simply taking one example of the patient Christ, namely, His manner of dealing with Peter. Ardent, impetuous, though fundamentally loyal, the chief Apostle often tried the patience of his Master. Many a Catholic can sympathize with Peter. He is a kindred soul to most of us. Peter, so often the spokesman for others in matters of loyalty, in questions touching the heart, generally proved true. On the other hand he had much to learn. He was too self-confident. He, like the others, was slow to shed his materialistic views. In promising to pay the temple tax Peter's heart was all right, but not so his head. Gently Christ had to show him the principles implied. Again,

[37] Jn. 6: 6.
[38] Mk. 6: 48.
[39] Mt. 14: 28.
[40] Mt. 14: 29.
[41] Jn. 6: 68.
[42] Mt. 16: 15.
[43] Mt. 8: 10.

immediately after he had been promised the headship of the Church, Peter proceeded to dictate to Jesus on the matter of suffering. He meant well; nevertheless this time he found himself sternly rebuked.[44] He wanted to remain on the mount of the Transfiguration, to enjoy security and exhilaration. Jesus had to show him that life is a reality, not a mere opportunity to enjoy visions.[45] Peter may have been boasting of his prominence, or the others may have been jealous on that occasion when they " disputed among themselves which of them should be the greater ".[46] How tactfully and effectively [47] Christ demonstrated the pettiness of not serving on a committee when a rival is chosen to head it, of sulking when the expected promotion does not come! More than once did these mutual bickerings try the patience of the gentle Jesus.[48] How like Peter we all are when we boast that we are more loyal than others,[49] and how quickly we fall—much like he did. But what a consolation to know that if the patient glance thrown our way by the Master brings forth tears of penance, there will be forgiveness; " The Lord turning looked on Peter . . . And Peter going out wept bitterly." [50] After that horrible failure of the future pope, what piercing irony and also winning patience are hidden behind that never-to-be forgotten triple question of Jesus, " Simon, lovest thou me? " [51] Amid the difficulties besetting the Catholic men and women of today the one question which the patient Jesus would ask is: Lovest thou me?

The laity who are wondering why God does not strike at the enemies of the Church might be strengthened if they understood a correlative of the patience of Jesus, namely, His *refusal to coerce,* His respect for man's free will. Dictators permit no freedom. Human beings tend to force their will on subordinates. Those in authority are not so tolerant of opinions contrary to their own. Our intolerance should be abashed at the divine restraint in the Son of Man. Longingly He reached out to the hearts of men. Zeal ate up His soul. If, however, men chose to neglect Him, He permits them to go their way. He could have made men quail before Him; He could have loosed

[44] Mt. 16: 23.
[45] Mk. 9: 4-8.
[46] Mk. 9: 33.
[47] Mk. 9: 34-36.
[48] Mt. 20: 24; Lu. 22: 24.
[49] Mk. 14: 29.
[50] Lu. 22: 61-62.
[51] Jn. 21: 15.

His thunders of judgment, but He would not. No ounce of coercion would be employed even on those most dear to Him. The test: "Will you also go away?"[52] is a refusal to coerce. Pathos was in question, pathos that wrung the soul of Peter, but freedom to depart was theirs if they so wished. What human leader ever rose to such heights? He had hung back for a time, from asserting His divinity lest He should terrorize people. He called Himself the Son of Man to assist freedom of choice. Generally only sympathy and mercy sent out from Him the divine power. Even as Judas gave the kiss of betrayal, His self-control held the quivering body in check. Even as He submitted, we see strength held in leash. Our appreciation for His method is deeper as we realize that Jesus exmplifies the method of God in dealing with the world.

Despite His liberality and unselfishness in giving Himself to them, men did hold back from the Nazarene. He cut across their egotism and their attachment to their own selfish notions and assumptions. In one sense no man ever failed as this Man failed, despite all His gifts of attraction and love and resourcefulness. The question is, What did failure do to Him? Did it sour Him, as it does us so often? Did rejection make Him cynical? Was He ever disillusioned, as so many once ardent Catholics are? To ask the question is to answer it. The humanity of Jesus was *never a soured human nature.* The point for the laity to see is that He was willing to fail so long as He did His duty. Jealousy met Him at every turn of the road. The fact that the sheep did not have unselfish shepherds did not dampen His zeal in the cause to which He had set Himself. Disloyalty hurt Him but did not disillusion Him. He felt ingratitude but never failed to be kind. He knew that human beings frequently withdraw within their own shells when the world rebuffs them, and so He demonstrated how we are to retain equanimity in the midst of failure. He knew that men brood over imagined wrongs, and so He gave us rules for happiness in the Beatitudes. Fewer of His followers today would fall into sourness and pessimism if they had before them this picture of the true Man who knew what is in men but who never ceased to do good to men.

[52] Jn. 6: 68.

Far from being soured, Jesus in His humanity is dominantly the *Man of joy*. Is it not significant that Christ's reference to His possession of this quality should come at the most sad period of His public life? We speak frequently of the Man of sorrows. And there has grown up the belief that Jesus was always a sad Man. Nothing could be more removed from the truth. He was *the* Man of joy. In the Passion "he began to grow sorrowful and to be sad";[53] "He began to fear and to be heavy".[54] No man has ever undergone the mental tortures of the suffering Jesus. But even in those horrible moments when observers would judge Him to be a broken Man, He retained in His soul the beatific vision and could not be unhappy. The paradox of His life lies precisely in this point that He aimed to teach men that even in suffering joy may predominate. His aim was to teach men that sorrow need not cast out joy. The Passion is His hour of sadness. The normal life of Jesus was joyful. He possessed all the human emotions. He Himself has assured us that one of these emotions was eminently His: "These things I have spoken to you that *my joy* may be in you, and your joy may be filled."[55] And to convince them that suffering is a means to an end, a possible asset in discovering the road to happiness, He informed the Apostles that if they passed steadfastly through their trials, "your joy no man shall take from you."[56] The joyful Christ is, therefore, a heritage to be handed on to the laity. They possess the whole Christ only when they have been assisted in acquiring the joyful Jesus. Suffering is a part of every life, but to know Christ well and completely is to learn how to transmute suffering into joy.

A Man so balanced, so equipped to lead the laity, is indeed the *Masterful Christ*. Such a designation brings to a head those other human qualities which go to make up the Man Jesus Christ. Among the things which He did well is that He lived well. The greatest mastery is to live well in God's eyes. And the Father said: "This is my beloved Son, in whom I am well pleased."[57] The Father assigned Him the task of living a human life on earth in accord with the divine plan.

[53] Mt. 26: 37.
[54] Mk. 13: 33.
[55] Jn. 15: 11.
[56] Jn. 16: 22.
[57] Mt. 17: 5.

He succeeded. "I have glorified thee on earth; I have finished the work which thou gavest me to do." [58] He alone is masterful who takes His pattern from heaven for a life on earth. The new Adam proved to be master of Himself, master of men and master of events. He demonstrated the art of living supernaturally, which is the truly human way of living. He is the model because He lived with the aim of doing "those things which please" [59] the Father. He learned obedience in the things which He did. His will never swerved from the plan laid down by His Father, and that is mastery. He mastered men in that He never yielded to their worldly views. He never succumbed to their enticements or their threats or their betrayals. He towered above all who rank themselves as leaders. "Never did man speak like this man." [60] Before Him marched the peasant and the scholar, the businessman and the priest, the penitent sinner and the self-justifying Pharisee, the pagan centurion and the pagan procurator, the woman full of grace and the woman of sin, the loyal Apostle and the traitor, and in each case He was always alert, undeceived, understanding, patient, unafraid, honest, and tolerant, patient or rightfully indignant; in one word, masterful. He was masterful of events. No incident caught Him unprepared. He might be asleep in the boat, but knew how to act withal. He might be apparently unconcerned over the death of a friend, but could win him back from the grave. He might be hailed in triumph on Palm Sunday, but did not yield to any short view, for He saw the supreme event, the Cross, and did not refuse. He gave to the world His divine mastery over the tomb. His words and deeds prove His divinity, but He would also have us contemplate His masterful humanity.

The whole Christ includes many truths and many devotions. The Christ of the crucifix has been the great, consoling Christ for generations of the laity. No greater means of visual education has ever been employed than this powerful lesson. It will never be superseded, though it may be supplemented. The Christ of the Eucharist is the food of strong men and women. The merciful Christ is frequently portrayed. The mystical Christ has secured a hold. These dynamic, Catholic processes

[58] Jn. 17: 4.
[59] Jn. 8: 29.
[60] Jn. 7: 46.

may never be lessened. Something can, however, be added to them and thereby the laity will become more conscious of the whole Christ. It was not for nothing that God gave us the inspired Gospel accounts. The Son of Man living the life of the supernatural man has a rôle to fulfil. Since God preserved this picture of human nature at its highest, are we fair to the divine purpose if we permit the humanity to remain meagrely known or only half noticed by men and women who are to be Catholic men and women? His qualities as Man as well as His name divine should be portrayed. In the designs of God, Jesus the Man is a pattern. He is much more than that, of course; but if the pattern itself be not clearly perceived, how shall the abstract truth take on living form? We ask the laity to imitate Him. The question is: Do they know Him in the habit as He lived? Theological statements do not present pictures. The people need pictures, scenes, personal qualities. For instance, in passing through eight years of Catholic education the students in high school and college read many biographies, including those of the saints. It would be interesting and instructive to learn how many have read the life of the Man unique among men. The Sunday Gospels do not give a complete picture. The parables and miracles are there in generous profusion, but not the full arsenal of the qualities of Jesus in His humanity. Moreover, the quality in one scene needs to be reënforced from the same quality in another scene.

Sermons are given on the theological virtues and on the philosophical arrangement of the moral virtues. But who classifies and depicts the virtues of Jesus as they are found in that inexhaustible mine of the Gospel record? "I certainly have started to learn a Christ I did not know," said one layman who is perusing the Gospels. And he continued thus: "Every man who is learning to know Him finds his ideal. He was courageous, truthful, kind, forgiving, just, big and not petty, fearless and not boasting, charitable and not condescending, brilliant but not haughty, every quality that all he-men admire and respect is there for our imitation." Perhaps here is a hint for our guidance. The theological Christ, the Catholic Christ is truly human. To know the humanity along with the divinity is the desire of the sensitive souls who are struggling to be strong in tempestuous times.

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WHAT TO PREACH AND WHAT NOT TO PREACH.

I.

THE ORIGINAL COMMAND which sponsored all Christian sermons was our Lord's mandate, "Preach the Gospel;" "Teach all things whatsoever I have commanded you." The wording of this commission would indicate that there is a deposit of faith, a definite message, a distinct revelation which alone must be taught by the Christian preacher.

St. Paul confirms this belief when he wrote to Timothy, "Preach the word"; "Guard the deposit." The chief obligation of the preacher seems to be to teach. The lesson or message is the Gospel.

The only definite mention the Church Code of Canon Law makes about what is to be preached is in canon 1347, which says simply that preaching must be devoted, above all, to what is necessary for the faithful to believe and to do for salvation. There is no other prescription about this in her laws. This paucity of mandate is wise. The theories of theologians and the minutiae of dogmatic science are not necessary knowledge for salvation. Churchmen speak often; the Church seldom. Christ did not come to make salvation difficult, but easy. The Council of Trent said: "But in the presence of the unlearned multitude, let difficult and subtle questions which do not make for edification and for which generally there come no increase of piety be excluded from popular sermons." According to canon 1336, it rests entirely with the bishop or ordinary to regulate all that pertains to the teaching of Christian doctrine in his diocese. He is entitled to issue decrees with reference to the instruction of the people, which all preachers are obliged to follow; (even the exempt religious when teaching the non-exempt). When this is done the responsibilities of the preacher are immensely lightened.

What to preach is most important in the study of preaching, for the command, "Going therefore teach," is flanked by two tremendous alternatives: "He that believeth shall be saved," and "He that believeth not shall be damned."

Jesus Christ was naturally concerned that the message He taught be faithfully transmitted as well as undoubtingly received. The faith he demands is absolute and is exacted under

threat of extreme penalty. Accuracy, therefore, without doubt must be the premise of such unwavering allegiance. "Where eternity is at stake," says Doctor Milner, "there can be no too great security." All this is stated or directly implied in our Divine Lord's command.

Although the Code of Canon Law does not explicitly define the matter of sermons, there are regulations drawn therein which help the preacher in his choice. Canon 1344 speaks, for example, of a homily on the Gospel which the pastor must deliver on Sundays and holidays of obligation. Canon 1345 requires in parish churches a weekly explanation of the Gospel or instruction in Christian doctrine.

It is evident that there is no place for subjects, beautiful but irreligious, or for those that merely lend themselves to sound and fury of oratory. This legislation holds the preacher generally to the Gospel, and provides for the people the bread of doctrine, and the "rational milk without guile," which St. Peter advised the faithful to seek, "as new-born babes."

It was Luke Delmege, in Canon Sheehan's *My New Curate*, I think, who preached in his little Irish church on the subject of grace. He marshaled his facts and theories, hurled Molinist against Thomist, and altogether considered that he performed commendably until he heard an old woman leaving the church say, "T'was a grand sermon, but sure what was it all about?"

There is, in fact, a second paragraph to canon 1347 which severely discourages impractical oratory in the pulpit. It requires that preachers abstain from all profane and abstruse oratory which exceeds the capacity of the hearers, and exercise their evangelical ministry not in the persuasive words of human wisdom nor for the display of vain and ambitious eloquence, but in showing of the spirit and power, preaching not themselves, but Christ crucified.

There are also decrees emanating from Rome which control the tenor of the preacher's message. These decrees have been superseded by the Code, but carry great weight. It was Pope Pius X, of blessed memory, who reorganized the system of preaching in the Church by ordering in the decree *Acerbo nimis* of 15 April, 1905, that weekly instruction be given to the faithful in such a way as to cover the entire Catechism of the Council of Trent within a period of four or five years. The

most recent of these decrees about preaching is the encyclical *Humani Generis Redemptoris,* issued by Pope Benedict XV in 1917, to which the Consistorial Congregation added an interpretative "Instructio." This decree forbids, among other things, political sermons.

But whilst one may preach the Gospel devoutly and in a sense correctly, it is possible at the same time to preach it in such an unbalanced way as to preach it falsely. History is strewn with the wreckage of religious sects founded by men who preached the Gospel in an unbalanced way. In fact, it is the distinguishing mark of heresy, this emphasis in the wrong place. The Manicheans magnified the power of evil, Jansen overstressed man's weakness and depravity; Calvin accentuated God's terribleness; Luther presumed on His mercy in his doctrine of faith without good works. Heresy could be defined as unbalanced Christianity. In a lesser way, distortion of the truth occurs because the preacher's natural leanings sway his judgment and influence the character of his preaching. Personal prejudices in the preacher may spread rancor, hatred, bigotry. Reforms, "blue laws" and persecutions sweep whole nations in the name of Christ. This is not true Christianity. It is Christianity disfigured and distorted in the crooked mirrors of men's minds.

The Gospel of Christ should be taught in its entirety. In preaching, theology must balance; God's goodness and His grandeur must be counterpoised; Hell weighed with Heaven; pain and sorrow here matched with peace and joy to come; justice and mercy must kiss.

Though God's justice is terrible, it is everlastingly true that His mercies are above all His other works. Great mountain peaks look sharp and jagged at a distance, but when seen nearby are delicately curved, their rough cliffs and crags softly rounded by the wind, rain and frost. Severity in a man of God is always as close to heresy as laxity.

It is equally true that the best, most efficacious sermons are not always those that please the hearers; neither our Lord's nor St. John's did that. It is necessary at times, when showing the ugliness of sin, arousing the slothful, or when spurring the timid forward, to ruffle their complacency, to make them uneasy, fearful, and sometimes even angry. The tragedy of sin

and the dangers of hell cannot be impressed by rose-watered words. Christ's preaching often stirred up trouble; "I am come to send not peace, but the sword." To listen to Him preach was no dull pastime or amusement for an idle hour. His words spread anxiety and a wholesome discontent. "Cry out, cease not to cry out, and announce to my people their wickedness," God commanded His Prophet. "Bring forth therefore fruits worthy of penance," was the burden of the Baptist's preaching.

The age in which we live has reached almost the peak of mechanical genius with attendant luxuries and comforts, yet is staging before our eyes a magnificent spectacle of worldliness. We see the tragic drama of men and women joyfully descending into their lower natures; and, preceding them, ministers of the Gospel stepping pad-footed into easier theology.

It is well known that the devil disputed the influence of the Curé of Ars, both physically and spiritually. It is reported that, when once he was asked during an exorcism, "What of the Curé?" the devil replied, "He is too strict; he is the worst; he does me the greatest harm." "What of a certain neighboring pastor?" the interrogator continued. "That is the kind of man I like," was the reply; "he lets the people do as they like."

St. Vincent of Lerins said: "And surely it is not only a temptation but also a great temptation, when a man seduces secretly, and by little and little, the church depending on him, (admiring his wit, knowledge, eloquence, conversation, and grace; nothing suspecting him, nothing fearing him), sinks suddenly from an old religion to a new profaneness."

"Avoid the profane novelties of words and opposition of knowledge falsely so-called," wrote Paul to Timothy. Lying spirits are abroad, it seems, in every age with new and engaging doctrines. These "shining lights of progress" often imagine they are leading the march of civilization, whereas they are merely swept along by the spirit of the times, which is now one of infidelity and pride, or again of compromise with the world, or often just one of laxity or plain immorality.

Ezekiel's parable of the "Watchman on the Tower of Israel" is peculiarly appropriate to the preacher. The pastor is bound to the duty of guarding his flock. Its safety depends on his

vigilance; he must observe the trend of thought and custom, descry danger from afar, warn and shepherd his people. The enemy, we are told, is usually disguised.

Problems of social science are an important concern of the preacher, particularly today. We have seen experiments in sociology go to action on a grand scale—witness Russia, Italy, and the United States. The best example of social conditions prevailing even in Christian countries falls short of the ideal. Capital and Labor have not adjusted their burdens to either's satisfaction. "How seldom we hear a sermon on labor!" it used to be remarked. It would be strange if the Church, old and experienced as she is, did not have a solution for these problems. Jesus Christ has certainly established the moral principles involved.

The preacher is counsel for the poor at the bar of public opinion. "He has anointed me to preach the Gospel to the poor, he has sent me to heal the contrite of heart; to preach deliverance to the captives, and sight to the blind; to set at liberty them that are bruised" (Isaias 61: 1; Luke 4: 18, 19.)

The Church has the answer to these social questions. But let no one think that the application is an obvious or an easy matter; these are deep and vexing affairs and require much study. It would be courting ridicule, if not disaster, to discuss them publicly without thorough study and preparation. In these matters the preacher will, of course, generally follow the lead of the Holy Father and the Bishops, who from their high positions see further and command greater resources for action.

Life's problems are various and many others need discussing from the pulpit. For example, the problem of pain and evil is ever a distressing one. People are puzzled and discouraged by them. In the Parable of the Sower, sorrow, as well as joy, alienate man from God.

One of the gay world's commonest sins, strangely enough, is despair. St. Paul remarks that, "What doth it profit me if the dead rise not again? Let us eat and drink for tomorrow we shall die" (I Cor. 15: 32.) Men are prone to say, "What is the use of it all? Moral issues are hopelessly confused, and the truth is not evident, nor the future assured." As a prophet of a better hope, the Christian preacher must point out the source

of enduring happiness—namely, virtue—and warn men of the real cause of despair, sin.

It is considered better, as a general rule, to preach doctrinal rather than exhortatory sermons. The doctrine of Christ exhorts; the fervorino's heat is quickly dissipated. Dogmas are the basic truths of morality; they exorcise uncertainty and bind to something definite. It is vain to expect to construct a spiritual building without laws and principles that anchor us to unchanging certainties. The same might be said of art, or science, or mathematics. The faithful want clearly articulated spiritual beliefs that are vague in their minds. The doctrine of Christ, clearly explained, is what they crave.

It is necessary of course on occasion to preach what we might call moral, as distinguished from dogmatic, sermons. The preacher is the guide to mysticism, as well as teacher of the law. Nor need he fear his grade of spirituality is too high for the people. There may be some in his audience who are led along the high road of suffering; others who feel compunction, though they know not its definition. They all appreciate and need instruction in the methods of prayer and the principles of the mystical life.

Above all, it is the evident duty of the preacher to preach Jesus Christ. We shall never exhaust the Passion, or the Divine Infancy, nor any of the mysteries of the Incarnation. The world has labored to deface and to destroy the figure of Christ. Time has threatened to weaken its outline, even some of His friends have distorted it with apocryphal or false teachings. St. Bernard advises us: " When you write, it does not please me unless I read the name of Jesus. When you dispute or confer, it is distasteful to me, unless I hear the name of Jesus. The name of Jesus is honey on the lips, melody in the ear, joy in the heart."

II.

Before concluding the discussion as to what interests people in a sermon, we should be allowed to mention what distracts and alienates them. Any style or manner that covertly reveals an excessive ego in the preacher; that shows the lack of feeling for his hearers; that indicates an indifference to his calling, or insufficient knowledge is certain to take its toll in interest.

If the preacher be imperious, vain or narrow-minded, his sermon will be colored by his arrogance. Ambition and the will to dominate will show through. His love of God and man may still be genuine, but marred by the lack of courtesy and the finer instincts.

There is a legend, probably true, of the days of the Conquistadores in New Mexico. The Indians of Acoma, a village on a high mesa, took a dislike to one of the Spanish padres for certain high-handed practices, and dropped him one day without a word over the edge of the cliff. Be it said to his credit, he took his punishment likewise without a word. Modern congregations have not the Indian's disregard for formalities nor his direct method of dealing with situations, but their antipathy can be just as deadly in other ways.

Ill-humor, hatred and bitterness have no place in Christian homilies, unless it be hatred of sin. As preachers we are persuaders. Persuasion is the only legitimate weapon of conversion. The plan of Redemption presumes free-will in men. Being free, he is always in danger; but being free he cannot be forced even out of danger. God thought it expedient therefore to become man and die in order to persuade and lead men from evil. His ministers cannot do otherwise. They cannot demand, but only ask, teach and persuade, "in omni patientia."

The petty scold is aggravating; the display of temper in the pulpit is bad taste; but vindictiveness and personal attack, above all, are utterly foreign to the spirit of the holy place. And they bring their own retribution. In parish quarrels, there is an old saying, "When you win, you lose." You can do nothing for the man you have beaten. He fears and dislikes you. "But if you have bitter zeal, and there are contentions in your hearts, glory not" (St. James.) Our Lord was saddened rather than embittered by sin. "Venit ergo," says St. Fulgentius, "non ut pugnat vivus, sed ut triumphat occisus." He called His Apostles "fishers of men," not prosecuting attorneys. He said they were "shepherds." He did not say "police officers." Once only did he launch into bitter invective and that was against the priests and the doctors of the law. Those seven "woes" invoked upon the Pharisees are, no doubt, the bitterest excoriation in all history. But they

were quickly followed by the tenderest lament in Scripture: "Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent to thee, how often would I have gathered together thy children, as a hen does her brood under her wings, and they wouldst not" (Matt. 23: 37.)

From time immemorial churches have been sanctuaries of refuge for the guilty and oppressed. All Christians, good and bad, seek in church an escape from the world. During most of the week they are busy with distracting labor, cares or pleasures. On Sundays or other holy occasions they enter the church, a building designed unlike most other buildings. There within its walls they find an unusual air of sobriety and sombre seclusion. It has, unlike other houses, an ancient altar, candles and religious symbols. Therein Christ reigns in peace and quietude. The spirit that pervades the church lifts the world-weighted soul above itself. The faithful rightfully expect that no note of discord will issue from the pulpit and that neither rancor nor ill-humor in the sermon will disturb the peace and quiet security of the holy place.

Religious controversy, even, has fallen on better times. A newer, kinder spirit pervades the field of Christian dialectics. Polemics are nearly gone out of fashion. Their quarrels and fierce arguments are succeeded by a simple exposition of doctrine.

The statutes of the diocese in which I write contain this paragraph: "No individual shall ever be pointed out from the pulpit or sanctuary. Sins, not persons, should be attacked: and always *suaviter in modo,* though *fortiter in re.*

Far at the other end of human quality is the trait of humor. We find the normal man, though he be occupied with the serious business of religion, possessing a share of affability and humor. It is not the cheap and fatuous cheerfulness of evolutionary optimism, but a sober joy. Records of the Saints which contain no mention of their wit are incomplete. "Who could tell a story with more wit?", Gregory of Nyssa wrote of his elder brother, Basil the Great. "Who could jest so playfully, who could give a hint more delicately, so as he neither is overstrong in his rebuke, nor remiss through gentleness?" Augustine was not above a *bon mot.* Jerome's wit, caustic and satirical, had many victims. Read his letter to Eustachium,

Paula's daughter, wherein he describes some of his clerical aversions. There is the young priest mentioned who is fond of society, and attends the best receptions dressed immaculately like a " bridegroom ". Then there is the melancholy ascetic who gives retreats to " miseriae mulierculae," " sad little women,"—of the best families, however. He goes barefoot, his hair is long, and his beard is like a goat's. The " mulierculae " do not rise very high, he intimates, in the spiritual life. Jerome has a paragraph in this letter about pious ladies with prayer-books of luxurious purple parchment, and another about widows, who remain such by compulsion and not by choice. But we will not go into that, though it is amusing.

The point is that humor is a divine gift, and like all such must be used with discretion. We know that a sad saint is a poor saint. But there is " a time to weep, and a time to laugh, a time to mourn, and a time to dance ". The joke, the ridiculous, has no place in church, except perhaps to stop a panic. A humorous anecdote might be used as a " captio benevolentiae " under some conditions, for example, at the beginning of an arduous mission, or the announcement of a special collection. But comedy misplaced quickly becomes tragedy. Preachers have destroyed much of their influence as preachers by resorting to it. It makes a man popular, but not necessarily respected. And historians tell us that, whilst all the world loves the jester and stones the prophet, the future forgets the jester and immortalizes the prophet. In spite of this, few humorists have the self-denial to refrain from exciting amusement, and sacrifice thereby whatever is of real consequence in the sermon. The theme of the sermon, says the Consistorial decree, should be " sacred ".

Then there is over-statement. Religion does not need exaggeration. If it is true at all, it is too true to be exaggerated. Zeal entitles no one to garnish the truth just because the cause is holy, nor to overstate the evil just because it is bad.

Probably the least harmful exaggeration is the rhetorician's hyperbole. Orators more often overload than underload their guns. The preacher may be excused if in his enthusiasm he sacrifices unimportant details for the sake of literary ornament. It probably does little harm, though if it becomes habitual, his

audience may suspect, to change the figure, that his arguments are all sail and no anchor.

There are worse failings in this field than that. The habit, for example, of lying about things we do not like, by exaggeration; by calumniating our enemies. Needless to say, this is not piety but bigotry, if not something worse. When, as sometimes happens, the evil condemned by us is good disguised, or the falsehood thus berated turns out to be the truth — the result, like Herod's mistake, becomes a slaughter of innocence. Such too was the tragedy of Calvary.

Other preachers attempt to deny or suppress facts embarrassing to religion. They are like Moslems in the Holy War who think that by killing an enemy they merit heaven. But the killing of facts in the name of Christianity merits only disdain. It is true, silence may be at times expedient; but subterfuge, never.

Writers of the lives of the Saints are reputed the worst of of biographers, not without reason. However, the task of writing a saint's life is admittedly a hard one, requiring unusual spiritual understanding, and a historian's critical mind and balanced judgment. While the sympathetic mind may err by over-credulity, the unsympathetic is in danger of the errors of scepticism. It is true that the usual chronicler advances to the work armed merely with fluency, imagination and a great zeal, and thus imperfectly endowed, seldom hesitates to supplement a scarcity of documentary evidence with narratives founded on probability, of which the most that can be said is that they were possible. Or, as Quintilian puts it, "omnia quae in re praesenti accidisse credibile est".

However, it may be adduced in the preacher's defence, that there is danger that some of the priceless memorabilia of the Saints may be lost; facts which, though undocumented, are nevertheless true. Take, for example, the story of a young slave, Geronimo of Algiers, martyred by being buried alive in a concrete wall which the Governor was building at the time. There was no further evidence to prove the story true. Years passed, and one day, on tearing down the concrete wall, workmen found the remains of a human body encased therein. So clearly was the form outlined that after the relics were removed a cast was made, using the hole in the concrete as a form which

showed even the facial expression of the suffering youth. There is, we see, real historical value to tradition, and truth sometimes in legends.

The practice of deliberate exaggeration, however, is always mistaken zeal, which in the long run defeats its own end. Whether the task be to exalt virtue, to excoriate evil, to teach the faith, or to condone a scandal, it is best accomplished by candor.

The collecting of money is often a necessary work of religion. Here again the calm and reasonable appeal, the word of praise, the smile, win the people's support where railing and rebuke fail. In Æsop's fable wherein is described the contest of the Sun and Wind, the Sun forced the traveler to remove his cloak by simply beaming upon him, whereas the Wind for all his bluster only made the man button it tighter. The same occurs whenever we attempt to open hearts or pocketbooks.

That which is vague and ponderous, even though true, is of small practical value in a sermon. Christianity is something more than high-sounding phrases and lofty commonplaces. The Fatherhood of God and the Brotherhood of Man are as undisputed among Christians as the light and warmth of the sun. There is needed a bill of particulars. Such generalizations sound well, especially on a full stomach, but they do not move men to particular acts of piety or penance. They are applauded but not practised. Preach, says the Code of Canon Law, rather what is necessary for the faithful to believe and to do for salvation.

Similarly, sentimentalism injures both the preacher and his hearers, though there is much to be said for genuine sentiment, honest rhetoric and real oratory. The lowest level in sacred oratory is reached by the man who preaches himself and not Jesus Christ; or by one whose presence in the pulpit is a conscious or unconscious pose; whose oratory is a vulgar blare of trumpets, a crash of sounding brass, and whose sermon is made up of flowers of literature, sprigs of quotations, fancy and assorted commonplaces. Such literary froth, needless to say, never helped a starving soul. There is a terrible passage in Ezekiel that describes this man: "And thou art to them as a

musical song, which is sung with a sweet agreeable voice: and they hear thy words and do them not."

There are many other homiletic practises that handicap the spoken Word. Let us conclude by listing a few of them:

Unpreparedness—The congregation always recognizes and resents it.

Habitual scolding—This weakens the people's regard for the preacher and the sermon.

The appearance in the pulpit of the man who counts that day lost which contains no appeal for church funds.

The sermon of the sensitive man who whenever he receives a complaint or anonymous letter criticizing him is offended and treats the congregation to a vindication or a diatribe.

We are aware that many of these preaching ills occur infrequently. But habits of preaching grow like any other habit, slowly and imperceptibly. It is well, therefore, to recognize from the beginning any incubus upon the word of God. Let us complete the list by naming the pastor, not at all uncommon, whose announcement book reads like the book shown to Ezekiel, "et scriptae erunt in eo lamentationes et carmen et vae" (Ezek. 2: 9).

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REHABILITATION OF PRISONERS BY MEANS OF RELIGIOUS TRAINING.*

PRISONS have never rehabilitated men, but as places of detention for an apprehended anti-social group may be made into individualized schools of social behavior having moral and religious curricula intelligently and psychologically presented amid surroundings conducive to learning and rehabilitation. Few State penal institutions could be or are equipped to become such schools. Among the few which give promise of eventually becoming this type of school is the Illinois State Penitentiary at Stateville where, under the progressive leadership existing today, some forward steps have been taken in penological work. It must be said, however, that some of the Illinois prisons are unsuited for social behavior work and recognition is given to that fact by those in authority.

The outlook for reformative success in any penal institution is poor from a strictly incarceration and punishment standpoint. Long sentences—life, 199 years, even death by electrocution or hanging—are no insurance that the crimes of offenders will be curbed, because despite these—" crime marches on ".

The foregoing statement will be subject to dispute or debate by some who claim to know all about prisons and the benefits accruing to prisoners and society. They will say, " But I have visited prisons and in many of them I have seen nothing that I could construe to be detrimental to a human being. Prisoners have facilities with which to make rehabilitation possible."

It is not these outward things that you can see in some prisons that inform you correctly of the life within. To be accurately informed one must study the mental and spiritual life of the prisoners; the material side is a poor criterion by which to judge the merits of our penal system.

Those in authority can control only the body; the mind wanders at will—here, there, and everywhere—and is often open to the devil's mischief.

* Since modern psychologists and psychiatrists are not in full agreement in their terminology, the writer employs in this article what he considers the more generally accepted terminology.

It is my task, in line with my religious duties, to capture this wandering mind and to aid it in developing and training the will to the exercise of self-control in accord with the principles of Christian morality.

It is the task of every other member of society to see to it by means of the power given to society that myself and similar workers are not hindered, but are aided in our work—work that is not particularly interesting to the average citizen because of the seemingly hopelessness of it and the lack of appreciation on the part of society.

Can a man leave prison without a part of the prison ingrained into his personality? Not usually—and, mark this—men who have gone forth from prison (carrying the traditional prison stigma, ex-convict) and made a respected place for themselves favorable to a socialized community, and according to the measuring-stick of accepted social, moral, or religious standards of living, have done so only after being thoroughly imbued with Christian principles acquired through an intensive religious training while in prison.

Most men in prison—it is accurate enough to say—all men, (not mentally deficient) regardless of training, know the difference between right and wrong as do men in the free world outside the walls. The Creator, through conscience, dictates the fundamentals clearly enough to each individual.

The prison group is a known group—known to be inadequate and weak of will. Since we have a definite group to work with, the question is: What can be done to rehabilitate the individuals therein to a point where they are able to meet adequately everyday life situations?

Here we begin to answer the questions, but first, some basic information. To understand the prison group thoroughly it is necessary to be able to recognize the various types of personality determined by the classification staff. A recognition of these types indicates the best psychological approach to the individual and his problems. A few of the personality types as we find them in the Illinois State Penitentiary are worthy of comment.

1. *The Egocentric Personality Type*

This individual, in a passive state, is very much pleased with himself and is quite contented with his real or fancied abilities.

He is often conceited and not infrequently shows contempt for others. In an aggressive state, he may demonstrate his morals by being extremely vain; his strength, by being unusually assaultive and combative; his sex, by some form of exhibitionistic behavior; his leadership, by "bullying" and by dictatorial assertions; his intellect, by being cynical; and his freedom, by a lack of consideration for others and an utter disregard for law and order. This type is identified with those who resent discipline, are selfish, disagreeable, and who often take matters into their own hands regardless of another's rights.

2. *The Inadequate Personality Type*

Mental defectives are definitely inadequate if the intelligence quotient falls below a mental age of ten years and six months, and therefore are not included in this type. The inadequate is not considered a real enemy of society. He is a failure because of his inability to carry the ordinary burdens of everyday life and is readily suggestible to unethical means offered at the moment as a temporary release of a burden that seems to be smothering him. He is usually a good-natured fellow, slow; but he is amenable to supervision and help.

3. *The Unstable Personality Type*

These individuals are rash and their impulsive behavior has brought them into conflict with the law. When the problems of life become too burdensome for them they lack judgment, and act impulsively. This type as a whole has no definite life goal, is unsettled, uncertain and indecisive. This personality is dominated by irritability, anxiety, and impulsiveness.

4. *The Mixed Personality Type*

This individual is a mixture of two of the three afore-mentioned personality types.

5. *The Psychopathic Personality Type*

Diagnosticians are not all of the same opinion regarding this type of personality. It usually applies to all those who have some dominant outstanding abnormal trait or odd mannerism. We most often find the following designated as being psychopathic personality:

a. The Schizoid—meaning a very retiring, much shut-in individual.

b. The Paranoid—meaning an aggressive egocentric individual, overly sensitive, suspicious of everything, often misinterpreting: he believes that he is being persecuted and lays his failings at the doors of others.

c. The Homo-sexual—meaning one who gratifies his sexual desires among those of his own sex, and whose appearance and mannerisms are generally effeminate in nature.

d. The Constitutionally Inferior—meaning that the individual's behavior is traceable to some constitutional defect.

For criminological purposes we recognize the psychopathic personality as an individual in whom constitutional and personality defects are present to a degree sufficient to cause misbehavior or maladjustment. Psychopathic personalities are hard to control anywhere, and in prison when behavior disorders appear they often require psychiatric care. Mental defectives are not included in the psychopathic personality type.

6. The Psychoneurotic Type

The individual possessing this type of personality is not as some believe, psychotic or mentally diseased, nor is he a psychopathic personality. There are various types of psychoneurosis. Briefly, a few of the most common are:

a. Hysteria. (Two types, anxiety and conversion.) In the anxiety type we find an individual showing fearful expectation, tenseness, and self preoccupation. In the conversion type we find an individual who converts his ideas and conflicts into physical symptoms of one kind or another.

b. Psychasthenia. The individual shows various obsessions and fears.

c. Neurasthenia. The individual complains of a loss of concentrative power, head and spine pressures, etc.

Often serious anti-social behavior is manifested by psychoneurotic types as a result of their obsessions, compulsions and impulsions.

7. The Psychotic Type

An individual of this type definitely has a mental disease. There are so many forms of psychosis or mental disease that we shall not mention or define them here. But in passing let

it be said that we have men in prison whose anti-social behavior is the direct result of a mental disease and who should have been committed by the courts to an institution for mental diseases rather than to a penal institution.

8. *The Paretic Type*

This individual has an organic disease of the brain caused by syphilis. It results in physical and mental deterioration.

9. *The Schizoid Type*

This type has also been previously referred to under Psychopathic Personality. As a type alone we find it a shut-in individual who tends to evade reality; is self-conscious, overly sensitive, and compensates his social failure through fantasy.

10. *The Paranoid Type*

This type has also been previously referred to under Psychopathic Personality. As a type alone we find that the individual feels persecuted, generally abused, and is suspicious. In time, if he uses these things as a thinking basis, he will have delusions. The paranoid person represents the typical " Prison Psychosis," and the individual is sometimes referred to as being " Stir-bugs."

11. *The Schizophrenic Type*

A schizophrenic is said to have a dual or split personality. He is a kind of Dr. Jekyll-Mr. Hyde combination. In one type we find an individual who undergoes periods of intense excitement and who may assume various postures in which he remains quite rigid. In another type the individual is very silly, childish and infantile—and he hears and sees things which do not exist in his immediate surroundings. In still another type the individual misinterprets situations—is deluded by persecutory ideas and is actively hallucinated.

Schizophrenia may doom the whole personality to deterioration and disintegration.

12. *The Manic-Depressive Type*

There are two phases of this type—Manic and Depressive.

a. Manic—in which the individual is excessively active physically and mentally and may resort to violent behavior.

b. Depressive—in which the individual becomes terribly depressed and may, if not watched carefully, commit suicide.

Those of this personality type are basically and naturally active, animated and dynamic. They have a characteristic mood-swing from happiness to sadness, back to happiness and then sadness again, and so, back and forth.

13. *The Mentally Defective Type*

The outstanding characteristics of the mentally defective individual are his extreme lack of learning ability, poor judgment, inability to control various instinctive urges and a difficulty in making a social adjustment except in a simple environment. There are two types of mental defectives:

a. The simple-minded individual who is easy to control and who can make a simple adjustment in a simple situation.

b. The defective delinquent who is very difficult to control because of his poor control of himself. He is usually aggressive, has not his emotions well in hand, and has a high potentiality for the commission of serious offences.

For criminological purposes, mental defectives are best studied as follows:

1. Intellectually Defective—mental deficiency only.
2. Mental Defectives—without behavior disorders.
3. Mental Defectives—with behavior disorders and continuing criminal tendencies.

We conclude our discussion of the various personalities with the following type:

14. Those with—*No Gross Personality Defect*—which is self-explanatory.

Within prisons are found three main groups embracing the personality types we have discussed. The three main groups are:

1. The Intellectually Defective.
2. The Psychotic.
3. The Intellectually Non-Defective or Non-Psychotic.

1. *The Intellectually Defective Group:*

Intelligence measurements are made by psychometric tests to determine the different levels of intelligence. The " Mental Defective " and the " Borderline Mental Defective " are the only intelligence levels represented in the " Intellectually Defective Group ". Mentally defective intelligence ratings are made

sure by individual rather than group tests, and the rating learned from the test forms a basis upon which to study the extent of intellectual defectiveness.

2. *The Psychotic Group:*

In this group are those known to have an active mental disease or psychosis. Individuals believed to have underlying mental disease are placed within this group until further study either proves or disproves the belief. If proven, the placement may be permanent. If disproven, the placement is temporary. Others not psychotic but known to have underlying mental disorders which might break down control and become active mental diseases are also relegated to this group and are known as possibly or potentially psychotic individuals.

3. *The Intellectually Non-Defective and Non-Psychotic Group:*

Some might construe this to mean that this group represented normal individuals. Such a construction would be somewhat inaccurate, for within the group are some of the most difficult anti-social individuals. To understand the group thoroughly one has to divide it into sub-groups of improvability and types of offenders. The " Intellectually Non-Defective and Non-Psychotic " group is the largest group in a prison population.

There are various sub-groups of improvability and types of offenders. To mention them:

(1) *Improvable Sub-group.* This group does not embrace those who have manifested merely regret for their offences. To merit classification in this group many factors at play in the individual must be favorable. These are: his early training, his docility, his attitude toward others, his reaction to incarceration and his probable reaction to the community in which he must live upon his release from the prison. All these must be favorable before he can be placed with the " Improvable Sub-group ".

(2) *Questionably Improvable Sub-group.* Now that the basis upon which an individual may be determined improvable has been given it is not difficult to understand who the questionably improvable would be. A failure to meet certain important requirements of the " Improvable Sub-group," if not definitely unimprovable, would mean an affiliation with the

questionably improvable. As a matter of fact, the "Questionably Improvable Sub-group" in a prison has the largest membership list because all are questionably improvable until they are definitely known to be either improvable or unimprovable—and, of course, there are those unpredictable individuals who remain questionably improvable during their entire intramural residence.

(3) *The Unimprovable Sub-group.* The unimprovable designation is best explained as follows:

a. Those who have no criminal record or practically none with which to establish prior anti-social acts but who are definitely known to have offended many times without detection, and whose outlook continues to be of an anti-social nature.

b. Those with an established record of repeated anti-social acts followed by repeated intramural residence separated only by short periods of extramural freedom. The outlook of these individuals also continues to be of an anti-social nature.

c. 1. Those with incurable mental diseases regardless of the extent of anti-social behavior.

2. Those with active mental diseases regardless of the extent of anti-social behavior—the final designation pending recovery from the disease. Since the future condition of these individuals is unknown, it would seem logical, from a criminological standpoint, since their real status is a suspended one, to identify them with the unimprovable group by types of mental disease until they have or have not recovered, and can then be definitely identified with one of the other groups.

Types of Offenders. There are six types, as follows:

1. *The Accidental Offender.* The accidental offenders constitute a very small percentage of a prison population. But it is a fact that there are some such offenders, and they are of two kinds:

a. The individual who was unknowingly drawn into an anti-social act but who did not commit the act himself and has no knowledge of its commission. This designation of "Accidental Offender" is more positive if the individual has no prior record.

b. The individual who through mis-identification and a series of events and situations has been convicted of an offence

which he has not committed. Prior record in such cases would have no bearing on the designation " Accidental Offender " in so far as the offence for which he was convicted is concerned. However, if he were a " recidivist " prior to his accidental conviction he would have to be placed with the " Unimprovables ".

This is an appropriate point to state that it seems unnecessarily difficult to obtain a correction of a miscarriage of justice once the individual has entered the penitentiary. The processes of law moving to correct an error do not move with the same speed and surety that they do in obtaining the conviction. The writer, having aided the wrongfully convicted on several occasions, knows from experience.

2. *First Offender.* The first offender is an individual who has no prior record of anti-social behavior and whose presence in prison is the result of his first such act against society. This individual must be absolutely clear of anti-social conduct, proven by official records, as well as other reliable sources, before he can be designated as of this type. Such an offender should never be confined in a penal institution longer than the minimum time required by law, provided all important factors are favorable to release. Many first offenders would profit by not coming to prison at all. Probation would be more profitable to society and the individual.

3. *Technical First Offender.* This individual has no official or provable prior record. However, it is known that he has been engaged in anti-social behavior for years but has been able, by means of influence, " fixes," etc., to continue such behavior unmolested. When such an individual is finally convicted it can be attributed to only two reasons:

1. He is no longer able to purchase immunity.
2. The public demands his conviction.

Another offender of this type is one who has never been in a situation where purchase of immunity was necessary, and not having been in such a situation, would perhaps not know how to purchase it. The answer as to why he is a " Technical First Offender " is that his prior anti-social behavior has escaped detection. Therefore, he was never apprehended and so could not have been previously convicted, and furthermore has no official prior record of offences against society.

4. *First Formal Offender.* The " First Formal Offender " is not, as some have construed the term, a first offender. Prior official and other provable records may disclose juvenile delinquency, arrests, fines, probation, and jail terms for petty offences. The individual's admission to a reformatory or penitentiary constitutes his first formal record by reason of the fact that it is his first commitment to a major penal institution. Therefore the term—" First Formal Offender ".

5. *Occasional Offender.* When prior record discloses an individual as having been not seriously anti-social at well-spaced intervals, plus the finding by study that the individual is not recidivistic or even essentially criminalistic, we term him an " Occasional Offender ". Many of our occasional offenders are identified with a psychoneurotic personality of the anxiety type which we have previously discussed.

6. *The Recidivist* is an individual whose behavior pattern has fostered repeated anti-social acts, minor and major, followed by repeated incarceration, generally in major penal institutions, and whose outlook continues to be anti-social with attendant criminalistic tendencies. This individual seldom reforms. However, as old age approaches, these individuals sometimes become " burned out " on crime; but, because of age, their conditioning, and the trail behind them, they are not able to live very useful lives as measured by a social community.

A reasonably clear picture of individual and group types behind the walls has now been sketched. For each of these types a prognosis can be attempted after intelligent study. Immeasurable harm and social injustice can be done by unqualified persons if their prognostications are used by authorities in determining release on parole or continued incarceration. The knowledge that prisons should be social behavior schools places a special emphasis and significance upon the qualifications of the personnel.

Five prognostic designations seem sufficient to cover the field of prognostication. The following are in use at the Illinois State Penitentiary:

1. *Favorable*—meaning that the individual is free from criminalistic tendencies; is an essentially normal person and is

capable of doing a successful parole and making a successful social adjustment with a minimum amount of supervision.

2. *Problematic*—meaning that the individual is not an anti-social person but may have a tendency to avoid society. In other words, he may be an asocial person. He will require a more exacting parole set-up than the individual with the " Favorable " prognosis, and will require more supervision.

3. *Doubtful*—meaning that some anti-social feeling exists in the individual and that there is a doubt of his ability to do a successful parole and make a successful social adjustment. Since it is known that some anti-social feeling exists there is question of ascertaining whether or not the individual has any intention of making an effort to adjust. If the individual has a personality defect in addition to some anti-social feeling the prognostication of " Doubtful " is more positive.

4. *Guarded*—meaning that the individual is a very poor parole risk and is quite likely to break his parole agreement by committing new offences, regardless of strict supervision. The thought occurs that this individual is in need of keenly intelligent supervision as well as strict supervision, for strict supervision alone is apt to encourage offences of a more serious nature. In other words, the reaction of this individual to strict supervision may become volcanic.

5. *Unfavorable*—meaning that the individual is not a good parole risk under any kind of parole set-up because he is incapable of making even a simple adjustment.

At this point three case history summaries are presented, which give a clear insight into three different individuals. These are actual cases, common ones, nothing unusual about them. If space permitted, a case history summary for each of the individual types should be discussed. Since that is not possible here, these will suffice and will probably provoke the following questions:

1. Is prison the proper place for each of them and if the power of release were mine how long would I keep each of them behind walls?

2. What does each kind of them need to make him strong, and could I help them to the kind of strength that each needs?

3. If I were in prison, could I live with all of them or any two of them for a period of three or five years without a disorganization of my own personality, outlook and attitude?

4. Could I live in a small cell with any two of them and associate with fifty others during the day—who embraced all of the types heretofore discussed—and still remain the same in personality, outlook and attitude?

Case 1.—Intellectually non-defective and not psychotic. Inadequate personality. Senility. Improvable first offender. Favorable prognosis.

Our subject is a 74-year-old grandfather here for larceny. It seems that the old gentleman, who had taken over his deceased brother's real estate business, failed to deliver certain payments on mortgages which had been entrusted to him, and states that he needed money so badly that he used it. Subject really seems like a nice old gentleman; he is courteous, kind, refined, and is appreciative of small favors. His wife, also elderly, is still living; they have a married son. Subject has had regular employment in a bank most of his life and the venture into his deceased brother's real estate business is of comparatively recent origin. He spent a part of his youth in Ireland where he was born, and before coming to America had completed eight grades of public school. While a young man, in Chicago, he claims to have completed a three-year night-school law course. Grandpa shows the typical signs of senility—he cries very easily and is so grateful for any little thing done for him. He states that he feels relieved and peaceful since coming to prison. The impression gained of this old gentleman is that he is not criminally inclined, but broke the law due to the failing and erring judgment of old age plus his inadequacy to meet the situation in which he found himself. He is religiously inclined and is very eager to talk with the Catholic chaplain at every opportunity. It is suggested that grandpa be considered favorably for parole, should no contra-indicating factors develop before the expiration of his minimum sentence.

Case 2.—Intellectually non-defective and not psychotic. Inadequate personality. Dull intelligence. Questionably improvable occasional offender. Doubtful prognosis.

This subject is a 21-year-old boy who is in prison for the theft of two automobiles which he took for joy-riding purposes. It seems he had always wanted a car so he could take the girls out, but had never been in a position to purchase one. His background is such that it is doubtful whether he would ever have exerted himself to earn enough to purchase a car. Before coming to prison he had served a term in a reform school and had also been in jail three times for petty theft. Apparently he has been delinquent a great deal with no improvement from correctional treatment. Although he has been away from home for four years he still regards it as a place to hang his hat. He has a brother in the penal institution at Pontiac serving a sentence for armed robbery. Another brother is in jail awaiting trial on burglary charges. Subject's home is one in which there has been no control and he has adjusted poorly there, at school, socially, and on an economic basis. The impression gained is that he is very immature, and is an under-developed youth who is generally inadequate, suggestible and delinquent. He has failed thus far to profit by experience.

Case 3.—Intellectually non-defective and not psychotic. Egocentric personality. Aggressive. Superior intelligence. Questionably improvable recidivist. Doubtful to guarded prognosis.

This 30-year-old Chicago-born Irishman pleaded guilty to robbery and larceny. Because of a previous commitment to Joliet for larceny, he was sentenced as an habitual criminal for two concurrent twenty and ten-year terms. The subject, with his associate who was slain by the police at the scene of the robbery, specialized in "heisting" liquor stores. He was identified from a "Rogues Gallery" photo by one of the victims of the instant offence. The offence, a daring venture, showed well-planned technique. Regarding the offence, he states that unemployment following release from prison on his previous commitment plus the fact that he had lost face with the "Bartenders Union," was the driving force in his most recent criminal activities.

Parents of the subject are both deceased and his early home life was marked by lack of parental control. During the formative periods he lived in the deteriorated and delinquent

Taylor Street area of west-side Chicago. He has assimilated the pattern of delinquent behavior prevalent in that area. Education extends through eight grades of parochial schooling in which he made a good adjustment—no failures. It is noted that he has superior intelligence. At fourteen he left school and, except for short periods of irregular employment, he lived marginally within the law or definitely outside of it.

He was married in 1936 to a girl six years his junior with whom he reports a good adjustment. They have a boy, now aged two. Married life was spent in a home in a rooming-house district and there never has been any economic security in the home.

His irregular employment was that of a bartender in some of Chicago's brightest night spots. Leisure time centered in such commercialized activities as night clubs, horse races and gambling. He states that he drinks but does not become intoxicated.

There are very well-defined delinquent attitudes in this individual and he shows a thorough knowledge of most criminal activities. A social adjustment is more than just doubtful because his entire life has been engendered by delinquent attitudes.

Now—he is worried and bitter over his long sentence and expresses concern for his wife and child. He admits that his passion is to make money by any possible means. There is some insight into his criminality but he tends to minimize his guilt by stating he was in desperate need. His speech is rapid and forceful and he is very tense—slightly emotional. The outstanding personality characteristic is his egocentricity. He is an extrovertive type who has some good assets but whose orientation has been anti-social. The feeling-tone is one of futility and hopelessness. If he is to make an adjustment after release he shall have to become more resigned and hopeful while here.

These three cases were not specially selected for this article. They were picked at random from 5,693 cases comprising the case load of one of the writer's research projects which has been in progress for the past three years. The case load of the project represents the population of the Joliet-Stateville divisions of the Illinois State Penitentiary on a definite date, and the

project is temporarily known as " An Exhaustive Study of a Prison Population ". Active work on this project is anticipated for the next ten years during which time educational findings and material will be used by the writer for educational purposes. Additional material developed following this period will be similarly used.

The material thus far presented in this article has no doubt elicited the thought that segregation and re-segregation of types and groups are a necessity before desired results from rehabilitation efforts can be obtained.

Segregation is dependent upon the number of proper types of penal institutions which a State may have. Re-segregation presents the biggest problem, for that means segregation within the institutions to which groups are segregated.

In Illinois we have studied our men to the point where we know our types and the groups to which they belong. Segregation has progressed to the extent that we have been able to segregate our improvable adults at our very modern prison at Stateville; our unimprovable adults at the old penitentiary at Joliet; our improvable juveniles at Pontiac; and our psychotic prisoners and those in need of a certain type of mental therapy which cannot be given in a detention unit at Stateville—to a specially built psychiatric division at Menard. When cured, these prisoners are returned to their original institution of segregation, or may be reclassified for other institutions if new findings indicate that a change should be made. In addition to the psychiatric division at Menard, we have a general division in which we have both improvable and unimprovable types. The unimprovables are transferred to the old penitentiary at Joliet as room at that institution becomes available. The improvables, with a few exceptions (who might be transferred to the Stateville division for administrative reasons), remain at Menard. The reason for this is because a majority of the Menard population is comprised of individuals from the southern sections of Illinois whose background and conditioning have been quite different from the majority residing in the Joliet branch (these from the northern sections of Illinois and particularly the Chicago and Cook County area), therefore, the Menard improvables within the general division seem better segregated

there than in the Stateville division of the Joliet branch, at least for the present.

All prisoners, in all divisions, may be permanently transferred to Illinois State penal institutions other than those which seem proper for their segregation when administrative purposes require it; and they may also be temporarily transferred on the same basis, or on an emergency basis; the latter basis is often used, when certain types of surgery or medical treatment are necessary and not available at the institution of segregation.

Women prisoners go to the Reformatory for Women at Dwight, direct from the courts, since it is the only institution of its kind in the State, whereas the men from the northern section of the State clear through a receiving depot at Joliet and men from the southern section clear through a similar unit at Menard.

Re-segregation within the segregated groups of the men's institutions, with the exception of those who are conduct problems and those who are isolated because of mental health reasons for transfer to the psychiatric division at Menard (which is a re-segregation unit within the Menard prison for the psychotic and those in need of special mental therapy), has thus far been impossible, even though Illinois prisons (excepting the old penitentiary at Joliet which was condemned years ago for humane and sanitary reasons) are fit from the standpoint of physical equipment and present administration.

Prisons of the future, as well as those which may undergo remodeling, must be built or remodeled with re-segregation a dominant consideration, if prisons are to be more than just detention houses.

The finest rehabilitation program will not function for the majority in a general prison of improvables, questionably improvables, etc. But a good program will bring results when types and groups are re-segregated so that educators may apply the proper technique to individual types within the re-segregated group, which of course, is isolated from another re-segregated group, subject to a different kind of individualized technique.

At this point, the following logical questions relative to re-segregation might be asked.

How would you propose to re-segregate a segregated group? Would you re-segregate a general prison of improvables, for instance, by personality types, levels of intelligence, social attitudes and adaptability, or by prognostic classification?

Briefly and generally—the re-segregation process must begin with a breaking down of the crime groups before other factors are considered. Let us say, then, that we have a general prison of 4,400 improvable men. These represent incarceration for such crimes as robbery, burglary, larceny, murder, rape, etc.[1] Each individual belongs to a crime group which in many cases may not be indicated by the offence for which the individual is serving time. By way of explanation let us use the robbery group. This group would consist of all those persons who committed a robbery offence. In Illinois, persons convicted of attempted robbery, assault to rob, plain robbery, and robbery while armed, would naturally belong to this group. But, in the course of research, let us say we have discovered that out of 500 men serving terms for plain larceny (who ordinarily would have been placed in the larceny group), 400 actually committed plain robbery or robbery while armed (illustrates arbitrary use of authority by Trial Judges; court maneuvering; and concessions of the State's Attorney). Therefore we must place these 400 serving time for larceny, who actually committed robbery, in the general robbery group; for that is the group in which they belong.

Research within the general group may also disclose that some convicted of plain robbery actually committed robbery while armed; and that others convicted of attempted robbery or assault to rob were armed at the time of the attempt or assault. Such factual data are important and must not be overlooked in the construction of the inner groups.

When our general robbery group is intact and isolated from other general crime groups in the prison we must break it down and isolate the resulting inner groups from each other. This is a progression toward individualized treatment, for the many inner groups formed, isolated one from another within the general group, will need a different approach and technique

[1] 76 different crimes are represented in the writer's *An Exhaustive Study of a Prison Population.*

of the educator. The objective (rehabilitation) is the same for all groups, but each must travel a different road to attain it.

It is now time to begin the process of breaking down our general robbery group into inner groups. Our first step is to segregate the offender types from each other or according to the extent of criminality. In doing so let us not overlook the facts of the instant offence—whether or not it was with or without aggravation and whether the individual is of a bank-robber type or a drug-store and filling-station bandit. If he is of the latter type we must segregate him from the "big time" influence of the former, and so on.

Our second step in the breaking down process is to form inner groups within the segregated offender types and isolate them from each other. These numerous small inner groups would be formed according to personality types, intellectual and educational attainment, social attitudes, degree of improvability, and outlook for future social adjustment.

Our third step is to build workable units from the inner groups which have been isolated according to type. These units would consist of but few individuals, not over ten in number, selected from the isolated typed inner groups. The unit would thus be composed of a mixture of selected personalities endowed with certain attributes which would be helpful rather than harmful to the individuals therein. As a workable unit it would, of course, be isolated from other workable units, except in such activities as other units of similar composition were eligible to participate; and would come under the direction of an educator whose educational qualifications included a thorough understanding of social behavior psychology and its application to the individual.

During and following progression of the three steps of re-segregation outlined—a general effort must be made by the entire prison personnel to create conditions and situations within the prison which will be conducive to the work at hand: in other words, as nearly like the conditions and situations the individual would meet in Society, as possible; and to create a spirit of enthusiasm which will be instrumental in causing good social attitudes to prevail. It is impossible to train men to have good social attitudes in an atmosphere where good social at-

titudes do not exist. Therefore they should be provided as far as they are compatible with a prison system.

Science has provided a workable unit of individuals. Religion takes command; its program of rehabilitation is anchored in religious training and embraces three important matters:

1. Development of a good personality.
2. Development of intellect.
3. Training the will along the lines of Christian morality.

First, the development of a good personality. To be able to have happy social relationships with other people an individual must have a good personality. Not only is personality important for that reason but also because it influences other people to become interested in the individual. It is a potent factor in making an adjustment in organized society.

Personality tends to contract in prison. The dull, monotonous, spirit-crushing routine of a prison has changed but little in the history of penology. It is because tomorrow will be like today that has such a disastrous effect upon personality. Personality is made up of habits and traits that are acquired from the activities of daily life. If the prisoner cannot help but participate in the same daily activities today that he did five years before, when he entered prison, he has acquired no new good habits or traits in the past five years and consequently there has been no favorable development in his personality. If anything, it has deteriorated from five years of lack of stimulation and, also, an inopportunity for dormant good traits to function.

Many of the activities which develop personality cannot be found in present prison life, and it is doubtful whether many of these desirable activities will find their place in prison activity because of the isolation of prison from society.

Personality development in prison will be difficult because of some seemingly necessary restrictions of the individual. A new kind of technique will therefore have to be used that is especially adaptable to the prisoner and his environment. As a prerequisite to a decision determining the technique to be used, it will be necessary to know the personality quotient of the individual client so that the clinical picture of the personality will be clarified.

The average prisoner is an introvert. Introversion is a degree of selfishness which leads the individual to act upon his immediate impulses and contributes to his maladjusted and unhappy life. It blocks the development of a good personality. Introversion differs from extroversion in that the introverted individual does not bother to take part in those activities which would develop new habits and traits, while the extrovert often makes a nuisance of himself in order to do so.

Selfishness and the leading of a selfish life, then, retards, even prevents, the development of a good personality. Our work, therefore, is in a program which teaches an unselfish life. The answer to the program is religious training, imparted to the prisoner by means of a psychological technique that makes it acceptable to him.

You ask—Why religious training? Of what importance is it to a personality doomed by introversion? Modern sociology and psychology cannot succeed in rehabilitating the prisoner by the means which they, as social sciences, have to offer. Physical science has never cured a criminal. It may be able to correct physical defects which have contributed to delinquency and then hope that the criminal tendency abates. Indirectly, science can help to rehabilitate, as has been heretofore explained, but for the direct cure science has to have recourse to means that will deal with the real cause of criminal acts. Those means science can never provide because science cannot reach the will of man which is free to turn toward evil ways or to turn away from them. Science must seek those means in a field beyond the reach of science, which is religion.

After many years of futile attempt to solve the problem without religion (which was merely tolerated for years in our penal institutions), society in general and many well-meaning sociologists and psychologists are now advocating it. Every state in the union in this country is now trying to provide adequate facilities for the convenience of chaplains to teach religion to those for whom society demands incarceration as punishment for their crimes.

Crime has been expensive to society and costs have constantly increased with the methods employed in trying to curb it. These have finally brought about the realization that there is no basis for a hope that costs will decrease.

Chaplains are now given special training for their work in all federal prisons and in many of the state prisons. An opportunity to hold divine service in respectable quarters is granted. Conveniences for individual and group religious instructions are provided and a better salary than formerly is paid the chaplain to conduct his work. Now, instead of opposition, he is accorded hearty coöperation. In national and international conventions of prison officials, the necessity of religion in our penal institutions is stressed as a powerful factor for the rehabilitation of our prisoners. Still the questions asked are: Why religion? How can religion rehabilitate the criminal? Because religion, and religion alone, can effect what is sought in rehabilitation, the development of good and well-rounded personalities through informing the mind with proper knowledge and training the will to follow that better knowledge which results in the acquisition of those moral virtues of temperance, justice, fortitude, and prudence. A trained mind and a strong will along these lines constitutes the make-up of a good personality—the objective in the work of rehabilitation.

Science by its process of segregation and physical treatment prepares the individual for the reception of the real cure. How does the chaplain accomplish his task from the point at which science leaves off? He begins with a course of instruction imparting to the prisoner the knowledge of the natural and revealed truths of religion, appealing constantly to the man's reason by proving conclusively every truth proposed. Rarely is a prisoner found who is totally bereft of reason—a condition which would render him unfit for instruction. Such a one, strictly speaking, is not a criminal, but a patient, and would be treated as such by psychiatrists. The chaplain therefore would deal with him according to the direction given him by approved moralists for such cases.

The process of intellectual development presents to the prisoner the underlying cause of his moral weakness, tracing it back to original sin with its consequences. The necessity of a supernatural rebirth and the means to develop this supernatural life are especially stressed, pointing out that without them man is only the football of his evil tendencies.

The Catholic philosophy with all of its phases is propounded to fit the intelligence of the hearers. Proofs for the truths of

Catholic philosophy are repeated so often and in such a logical manner that the prisoner-student is able to repeat them himself. Gradually he learns the method of logical reasoning which, combined with the proper knowledge greatly enriches his mind.

Knowledge alone will not make people morally good; otherwise all good moralists would be saints. Which, as we all know, is not the case.

The training of the will must accompany the training of the mind. Therefore, the chaplain, following the instructions of spiritual writers, through the medium of the pulpit and the confessional helps the prisoner to detect his predominant passion or that vice toward which he most leans and which causes him to commit his crimes. This predominant passion is always one of the capital vices: Pride, Avarice, Lust, Gluttony, Envy, Anger, or Sloth.

The prisoner because of a false self-love is apt to deceive himself in what is actually his prevailing vice, but the confessor, due to his knowledge of human nature and theology, can detect it by questioning him on his motives of conduct and the nature of his temptations.

Self-knowledge is a forward step in self-correction. The real correction requires constant vigilance and struggle, but with the help of God obtained through the sacraments and prayer the prisoner will acquire a self-control that will restrain him from committing major crimes.

In order to help the prisoner to develop a strong will he is sometimes given a self-discipline which is not difficult but which demands a frequent exercise of the will for the express purpose of strengthening it or of developing will power. This method of procedure is nothing new in the Church but centuries-old, and when followed faithfully not only rehabilitates men but makes saints of God out of them.

Individual cases could be produced showing how this method has succeeded in developing right-thinking intellects and strong wills, and in equipping characters with those virtues that tend to promote social well-being, fitting men who were formerly liabilities to society to become real assets. Because of the remote possibility of divulging professional secrets the relating of these cases must be omitted.

The writer, a Franciscan priest, has had the honor of representing the Catholic Archdiocese of Chicago in the Illinois State Penitentiary, Joliet Branch, for the past fourteen years, as Catholic Chaplain, and has observed most carefully the development and effect of religious training upon prisoners. As should be expected, the report can be made that the most effective rehabilitation has been accomplished by Catholic religious training, and that prisoners who have practised the Faith in prison and continued to practise it after release, have never returned.

The work in Illinois prisons is in its first stage of constructive development. That which existed prior to the segregation of groups cannot be considered a development stage, even though the period may have covered a span of fifty years; for only a little progress could be made in institutions of mixed prisoner populations. The second stage is eagerly awaited, though there has been no appropriation for it yet. This second stage means re-segregation within the segregated groups from which will evolve the workable units for individualized treatment. Upon completion of the second stage, Science will have reached its effective limit, and Religion (through religious training), which is superior to Science, should take full command. Science as the servant to Religion shall aid Religion to accomplish what Science cannot, but which Religion can unfailingly effect—the rehabilitation of those who through neglect of their superiors are grossly in need of treatment.

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Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

IS A CHILD OF PUTATIVE MARRIAGE LEGITIMATE?

I.

Qu. Andrew seeks admission to a novitiate. He and his parents are converts. The priest who received them into the Church states that Andrew is illegitimate, as his mother had been divorced. At the time of their conditional baptism he informed the parents that their marriage was invalid, and that it could not be rectified. Can this marriage be considered putative, and Andrew legitimate?

Resp. Although a marriage be contracted invalidly, it stands as a putative marriage if it was contracted in good faith by at least one of the parties, provided that and so long as not both of the parties have ascertained is nullity (canon 1015, § 4). A child born of a putative marriage is acknowledged as legitimate unless the parents were at the time of its conception forbidden the use of their previously contracted marriage, in view of the subsequent solemn religious profession of either of the two parties or because of the father's reception of a sacred order (canon 1114).

In connexion with the wording of canon 1114, it is to be noted that an adulterine child conceived or born of a putative marriage is not expressly—either explicitly or implicitly—excluded from the benefit of canonical legitimacy. Is the lack of express exclusion sufficient guaranty of the child's legitimate status? The answer to this cannot be given in the negative simply because canon 1051 states that the legitimation of an adulterine child is not implied in the grant of a dispensation from a diriment impediment.

First of all, canon 1051 deals with the case of legitimation after the birth of the child, while canon 1114 deals with the case of legitimate status at the very time of birth. Then, too,

canon 1051 cannot comprehend the possibility of rectifying the marriage of parents in whose case the impediment of *ligamen* is an obstacle to the marriage, for this impediment is one which exists in virtue of divine law, from which ecclesiastical dispensation is impossible. If for a proposed marriage the impediment of disparity of cult, for instance, had been concurrent with the impediment of *ligamen*, and the latter has in the course of time ceased through the death of the earlier partner of either of the two prospective contractants, the Church's grant of a dispensation from the existing impediment of disparity of cult in their case would not legitimate their adulterine offspring (canon 1051), nor would the subsequent marriage itself accomplish this, since the parents had no capacity for a valid intermarriage throughout the time-period running from the moment of the child's conception to the moment of its birth (canon 1116).

While even a putative marriage subsequent to a child's birth is sufficient to legitimate the offspring, this benefit of legitimation is always conditioned upon the parents' capacity for intermarriage either at the time of conception, or during the time of pregnancy, or at the time of the birth. If the parents' lack of capacity for intermarriage precludes the legitimation of the offspring in the case of an impediment created by ecclesiastical law, the same preclusion must *a fortiori* obtain in the case of the impediment of *ligamen*.

The answer to the question of Andrew's legitimacy must be sought on the ground of whether the adulterous union from which the child was begotten actually existed as a putative marriage. If it did, the child must be recognized as legitimate, for canon 1114 states a general rule from which it makes only two exceptions, namely in the cases in which the child was conceived at a time when the use of marriage was forbidden because of the existing impediments of solemn religious profession and of sacred order. Thus the adulterine child conceived or born of a putative marriage is to be recognized as legitimate. The later knowledge of both parents, as in the present case, that their union is invalid will bring to an end the continued status of their previously putative marriage, but it will not brand their child with illegitimacy, for inasmuch as the child was born legitimate, it will continue as such throughout life.

The law of the Church does not exclude the invalid marriage of Andrew's parents from the possible status of a putative marriage. The putative character of the marriage involves a point of fact rather than a point of law. If the fact was such that at the time when Andrew was conceived, or when he was born, either or both his parents had continued in good faith since the contracting of the marriage, Andrew is rightly considered as of legitimate birth.

II.

Qu. Peter is the son of a Protestant father and a Catholic mother married outside the Church before 1908. The marriage was not rectified. Can Peter be considered legitimate?

Resp. If Peter's father was baptized at the time of his marriage there is as much possibility of the marriage having been contracted validly as there is that it was entered upon invalidly. The actual status of the marriage in its valid or invalid character remains to be determined by a consultation of the Church's law binding at the time in the locality where the marriage took place.

In all localities to which the Benedictine Declaration (4 November, 1741) had been extended as implementing the law of the Council of Trent (the decree *Tametsi*) in its requirement of a canonical form for the valid contracting of marriage, the marriage outside the Church between a baptized non-Catholic and a Catholic stood as valid, because the non-Catholic's exemption from the law regarding the canonical form of marriage was shared by the Catholic in contracting such a marriage. If the marriage took place in a territory wherein the law of the decree *Tametsi* was never promulgated, it is quite evident that then too the union was contracted validly.

On the other hand, if the marriage took place in a locality in which the decree *Tametsi* had been promulgated, but which the Benedictine Declaration did not extend, a real question of the validity would arise. Granted, however, that the marriage was objectively invalid under the circumstances, one will not without proof to the contrary assume that the Protestant father had any suspicion or doubt about the validity of his marriage, least of all in view of the fact that he observed his Catholic

spouse approaching the sacraments and enjoying a recognized standing as a practising member of her faith.

The circumstances of the cases as presented leave no room for calling into doubt the acknowledged status of legitimacy for Peter, for if it does not result from the valid marriage of his parents, it follows from their putative marriage.

CATHOLIC SHORTSIGHTEDNESS.

An analysis of the last United States religious census recently released by the Government brought out some interesting figures. For ten years, 1926-1936, all major Christian religions lost in membership except the Catholic Church. The Baptists, the Methodists, the Presbyterians and the Episcopalians are all on the down grade. Our religion, according to these official statistics, increased its membership by 1,309,934 in the ten given years.

How accurate these figures are we do not know. On the face of it things look encouraging for the Catholic Church and distressful for the other Christian religions. That the Protestant churches draw less attendance as time goes on seems to be a fact observed by the casual passer-by looking at the Sunday congregations. This fact is further accentuated by talking to prominent Protestant friends. The conviction of olden days is no longer sensed. They seem to be fed up on their religion; no personal interest is evinced. They still go occasionally to their services, " because it makes mother feel bad if I don't."

A dear friend died suddenly the other day. He was in the prime of life, a successful business man, prominent and popular. His widow asked me to conduct the funeral services. I explained that to my great and most sincere regret I could not officially do this, since her husband was a Lutheran. In all her grief she still argued and pleaded with me, using the argument that at heart he was a Catholic; they had been considering changing their religion. She is an Episcopalian and their son a cross between a Lutheran and Episcopalian Christian, which made nothing at all. My reasoning with them always was: if you don't think enough of your own religion to be faithful and regular in its service, then join the Catholic Church, if for nothing else but the boy's sake.

As a matter of fact, they do not think much of their religion, like thousands of other Protestants in our vicinity. Still deep in their hearts they are craving for a religion that will give them some degree of satisfaction and spiritual inspiration. In the last ten years, although the agents of the devil have been more active and successful in taking all faith out of the hearts of men, paradoxically more people have become increasingly serious in their search of that which will fill an instinctive void. Intelligent persons are coming to the realization that we are headed for destruction unless the world returns to God; personal troubles and problems make others reflect a little more honestly. The brand of Christianity dished up to so many Protestant congregations today no longer satisfies the alert and practical American mind. They wish for something more logical and constructive than what they have been getting. Where can they find this? The seventh-grade Catholic school pupil's answer is correct: they will find it in the Catholic Church.

But, how can they be led on the way to truth, influenced in the right direction? Only one out of a possible thousand will proceed directly. Numerous reasons can be given for this hesitancy. Rarely will one be affected by our preaching in magnificent, costly church buildings, because it seldom happens that one will come there regularly. Our expensive school system will not affect them directly and those who do attend our institutions of higher learning mostly do so not in quest of religious truths, which is proved by the fact that so few are converted. Our conscientious, onerous and assiduous Catholic organization work is practically wasted, so far as convert-making is concerned.

Is our average Catholic prepared to direct intelligently a sincere seeker after the truth? No, usually he will stumble and fumble crucial questions on religion and its history. The right kind of personal contacts are usually few and inopportune. So what method of effective approach is left? The most successful propaganda means, that of the printed word, can be made the most forceful means of conversion even in the hands of the ignorant.

Big business, successful organizations, our friends the enemy, all use the printed word for their promotion and expansion. They annually spend huge fortunes to spread their gospel with-

out God or against God. Only Catholics who possess the Gospel of God and are dedicated to its promulgation cannot see the wisdom of the printed word's usefulness, necessity and efficacy. There is one anti-Catholic organization in this country with barely a hundred thousand members, which distributes more pamphlets of hate and venom than we Catholics do with our solidity of twenty million and our message of love and good will. This same body, with its two weekly papers, has a larger circulation than all our Catholic papers combined.

The mystery of the whole unhappy situation is why we Catholics can be so short-sighted? It cannot be the question of the financial outlay required to support a virile press and to set up an effective pamphlet campaign, because there seems to be abundant money to build towering churches and impressive school buildings and to maintain expensive radio broadcasts. If only a small percentage of these annual expenditures were used for the dissemination of the printed word, the results would far overshadow the net proceeds of the other efforts.

The Church, the school and our Catholic organizations affect our good Catholics only. The indifferent, fallen-away Catholics and the well disposed non-Catholics are hardly touched at all. And the best means through which we can approach them is entirely neglected. The smug feeling that is indulged in when our diocesan newspaper has a circulation covering one-third or one-half of our Catholic families in the diocese is completely out of order and only a shot of soporific morphine.

A Catholic paper that does not enter practically every home in the diocese has very little reason for existence, as no money should be wasted on it. This statement may sound arbitrary. But let us do a little figuring. Into what homes does a paper with a small circulation go? It is subscribed to by a few of the best Catholics in a parish; they either can afford to give a dollar or two to a good cause at any time and they order the paper in that spirit, or they are so good and pious that they consider it their bounden religious duty to subscribe. The first group will not read the paper, and the poor religious class do not need so much to read the weekly. The people who would get real benefit from Catholic literature do not get it, either intentionally or not through their fault.

Your argument against this may be: "Well, the Catholic newspapers and magazines that I know are hardly worth the paper they are printed on, and nobody is interested in reading them." To your surprise, I agree with you one hundred per-cent. Most of our Catholic papers, more or less, fall under your indictment. But don't let it go at that. As one who is deeply concerned about the spread of God's Kingdom, you should seriously try to find and consider the reason why our Catholic literature is so inferior, insipid and stereotyped. And although we may find many and various causes for this condition, the principal one is the lack of wholehearted and proper support on the part of our clergy. Most of us priests are too shortsighted and too parochial, and without any calculating business sense. A strong Catholic newspaper, generally circulated in a parish, can be a pastor's best assistant. The smartest editor in the world cannot issue an up-to-the-minute paper without financial support; he cannot enjoy this support without a decent circulation, for without circulation he cannot command advertising. Advertising will bring in the money if a paper is wholeheartedly backed by the priests.

W. WYNHOVEN.

New Orleans, Louisiana.

"SUPPLET ECCLESIA" AND MARRIAGES.

Qu. A priest comes to a parish for an extended visit, but obtains no faculties for the diocese. In the absence of the pastor he marries in the church a Catholic couple from another diocese who come with all the necessary papers. When reprimanded the visiting priest quoted Canon 209 as an argument for validity of the marriage. "In errore communi aut in dubio positivo et probabili sive iuris sive facti iurisdictionem supplet Ecclesia pro foro tum externo tum interno."

1. Is his reasoning correct?
2. Can Canon 209 be applied to marriages?

Resp. While there are authors of repute who with varying degrees of definiteness hold that the suppletory principle of Canon 209 applies even in the cases wherein by common error a priest is thought to possess delegation to assist at one specific marriage, the opposite opinion enlists a numerically stronger extrinsic support and seems to enjoy a more solid intrinsic

strength. It is quite easily understood that common error may become the occasion for the supplying of jurisdiction or for the substitution of needed authority in cases wherein a priest is mistakenly adjudged to hold a position or to enjoy an office which qualifies him for the performance of jurisdictional acts, or for the execution of authorized duties, in as far as the danger to the common good or to the public utility which would result in the absence of supplied power is precisely the reason that calls the principle of Canon 209 into operation. If invalidity, however, should result for an individual case only, it is highly questionable, even with common error present, whether there is also at hand the common danger that begets the occasion for the supplying of the needed authorization to ensure the validity of the act.

In the final analysis the valid contraction of a marriage is of immediate and primary interest to two individuals, and though a matrimonial contract which is invalid because of a lack of the proper canonical form can and does engender a grave situation, it can be remedied by a convalidation of the marriage, or by a *sanatio in radice* in obstinate cases. If only the private good of the two parties is directly involved then there appears to be no sufficient or adequate cause to put into operation the principle of Canon 209, for this principle is dedicated to the protection not of the private but of the common and public good of the faithful. It is indeed true that the benign ruling of Canon 209 does not of itself exclude the operation of the suppletory principle in every case of an erroneously supposed delegation for the valid performance of an individual act, but if the principle is to apply amid the concomitance of even a common error, it still remains to prove that a common good is at stake to warrant the application of the principle.

1. In view of these considerations it seems that the reasoning of the visiting priest was anything but correct. He has little, if any, basis to argue for the validity of his assistance at the marriage, unless perchance his presence in the parish during the pastor's absence was commonly regarded as that of a substitute qualified to rule the parish in the pastor's stead.

2. The suppletory principle of Canon 209 can find its application in the matter of assistance at marriage as well as in that of purely jurisdictional acts. Authors are practically in uni-

versal agreement on this point. It must be remembered, however, that the common error must have entailed a danger to the common good before it can become the cornerstone that supports supplied authorization for a valid assistance at marriage.

In a very recent study, *Supplied Jurisdiction According to Canon 209*,[1] Father Francis S. Miaskiewicz offered a thorough and comprehensive discussion of this and related points. On pages 239-279 the general questions of supplied authorization for valid assistance at marriage are treated. On pages 271-279 the particular question of the supposed delegation to assist at one marriage is considered.

RESTITUTION FOR ARSON.

Qu. A year ago Caia set fire to her house in order to collect the insurance. She received $1600, and has about $1250 left which she has deposited in a bank. Prior to the fire, Caia paid over $400 in insurance premiums. She is quite old and forced to work for her living. Her position is not secure and her wage alone does not provide a decent living. She had intended to use the insurance money to buy herself a smaller house in which she could live during her last years, devising the property to the insurance company by will.

Desiring to "put her conscience right" and make necessary restitution, she asks:

1. What amount of restitution must she make?
2. May she subtract the premium paid?
3. When must she make payment?
4. What is to be said about her making restitution in her will?
5. Theoretically, since rates are based on an expectation of arson, and "loss experience" is all too often merely the guess of an executive, is the restitution due to other policy holders rather than to the company?

Resp. There can be no doubt but that the action of Caia in the case proposed is morally unjust and criminal. *Per se* there can be no doubt about the obligation of making restitution, and as a matter of fact of the entire sum. However, assuming that payment of the entire sum is impossible as seems to be the case, she is certainly held to restore the sum of money actually held in the bank. She need not reduce herself to extreme or quasi-extreme want. *Per se* she may not subtract the premium which

[1] The Catholic University of America Press, Washington, D. C. 1940. Price, $2.00.

is due the company in virtue of the contract. She may not leave the restitution to be made after her death by testament, but should fulfill the obligation as soon as possible. The restitution is due the company and not the policy holders. Premiums, perhaps, are increased because of the likelihood of arson and loss. They are not thereby necessarily unjust, and if there is no fraud or duress, the policy holder who agrees to the terms of the contract has no claim against the company.

SYRIAN MARONITES MARRYING IN UNITED STATES.

Qu. Is a marriage witnessed by a Latin rite priest valid if the principals in the marriage are Syrian Maronites? It is understood that the priest who performs the ceremony is in his own territory. (2) Can a priest of the Maronite rite delegate a Latin priest? (3) Is the marriage invalid if the Latin priest performs the ceremony without such delegation or permission?

Resp. The law for the Syrian Maronites regarding the form to be observed for the contracting of marriage is contained in the Constitutions and Canons of the Holy Synod of Mount Lebanon, celebrated 30 September to 2 October, 1736, in the Church of St. Mary of the Monastery of Loaisa. Part II, Chapter XI, number XII of the Synod states: "Nullum est matrimonium clandestinum, id est, quod aliter contrahitur, quam praesente parocho vel sacerdote de ipsius parochi vel Ordinarii licentia et duobus vel tribus testibus." [1] And Part II, Chapter XI, number XIV, 28, elaborates upon this statement as follows: "Qui aliter, quam praesente parocho vel alio sacerdote de ipsius parochi seu Ordinarii licentia et duobus vel tribus testibus, matrimonium contrahere attentabunt, eos Sancta Tridentina Synodus ad sic contrahendum omnino inhabiles reddit et huiusmodi contractus irritos et nullos esse decernit (possunt tamen iterum inter se coram parocho et duobus vel tribus testibus contrahere). Insuper parochum vel alium sacerdotum, qui cum minore testium numero, et testes, qui sine parocho vel sacerdote, huiusmodi contractui interfuerint, nec non ipsas contrahentes, graviter arbitrio Ordinarii puniri praecipit. Praeterea eadem Sancta Synodus statuit, benedictionem a proprio parochi fieri,

[1] *Acta et Decreta Sacrorum Conciliorum Recentiorum: Collectio Lacensis.* Friburg, 1870-90. Vol. II (a. 1876), col. 166d.

neque a quopiam, nisi ab ipso parocho vel ab Ordinario licentiam ad praedictam benedictionem faciendam alii sacerdoti concedi posse. Proprius autem ille habetur parochus, in cuius parochia contrahentes maiore anni parte morantur et degunt. Qui vero simulato domicilio habitationis in aliena parochia ausi fuerint coram parocho non proprio contrahere, praeter nullitatem matrimonii, tam viri quam mulieres sint ipso facto excommunicati, eamdemque excommunicationem omnes utriusque sexus, qui consilium vel auxilium dederint, incurrant. Quodsi quis parochus vel alius sacerdos, sive regularis sive secularis sit, etiamsi id sibi ex privilegio vel immemorabili consuetudine licere contendat, alterius parochiae sponsas, sine illorum parochi licentia, matrimonio coniungere aut benedicere ausus fuerit: ipso iure tamdiu suspensus maneat, quamdiu ab Ordinario eius parochi, qui matrimonio interesse debebat, seu a quo benedictio suscipienda erat, absolvatur. Sufficit autem alter ex parochis, si vir et mulier sint in distincta parochia; et e duobus ille debet assistere, in cuius parochia matrimonium celebratur. Qui, parocho dolose seu per vim adesse compulso, matrimonium celebrare praesumpserint, sint ipso facto excommunicati; eademque poena teneantur, qui auxilium, opem et consilium quaquomodo praestant." [2] It is to be noted that the synod received papal approbation *in forma specifica* from Pope Benedict XIV in his Apostolic Brief *Singularis*, 1 September 1741.[3]

In the interpretation of this legislation the question arises, was the adoption of the Tridentine decree *Tametsi* for the Maronites intended as a personal law which would bind them throughout the world, even in such territories where the decree had never been promulgated by Latin ordinaries? Or, was it to apply to them only to that measure and extent in which it had become obligatory upon Catholics of the Latin rite through a previous act of promulgation? Only a sure answer to this query can settle the point at issue.

In a recent work Petroni state quite simply: ". . . Maronitae decreto 'Tametsi' moderantur." [4] But only a few years earlier Chelodi stated quite unconditionally: ". . . alii Orientales

[2] *Collectio Lacensis*, II, 177-178.

[3] Cf. *Collectio Lacensis*, II, 488-492, in particular § 10 of this document.

[4] *De Relatione Iuridica inter Diversos Ritus in Ecclesia Catholica.* Turin, Marietti. 1930. P. 98.

(Maronitae) ligantur decr. *Tametsi,* quod suam vim *localem* retinet in eorum territoriis, *personalem* etiam extra erga eas qui exeunt in fraudem legis. Secus ipsi quoque possunt valide contrahere sine forma." [5] It is, no doubt, in view of this uncertainty that no apodictic solution of the question is offered by Duskie in his "The Canonical Status of the Orientals in the United States".[6] This writer sums up his doctrine thus: "Although the form of marriage prescribed for the Maronites appears to be similar to a particular (personal?) law, and as such should bind them everywhere, in view of authority mentioned in the first part of this article [7] it could hardly be enforced in all parts of the United States. The juridical form of marriage for the Maronites in this country probably must be determined in harmony with the accepted principles relative to the decree *Tametsi* according to the authority already given." [8]

I. In view of the preceding discussion, it would seem that no definite answer can be given on private authority. The law with its implications is unclear and too doubtful in its import to allow one to propose an opinion as safely tenable. So it appears that an authoritative solution of the doubtful case should be sought from the Sacred Congregation for the Oriental Church. If the parties to the marriage here in question wish to continue their marital life, provision should be made regardless of their good or disturbed faith for the convalidation of their marriage. If this cannot be accomplished, there is the possibility of a *sanatio in radice.* If, however, the contracting of a new marriage is sought by either of the parties, such a second marriage must be barred as long as definite proof is not had of the invalidity of the first union. As long as the first marriage can be regarded as a probably valid union, the second marriage may not be undertaken.

II. The wording of the law in the Synod of Mount Lebanon is so general in its reference to some other priest who *de ipsius parochi licentia* may *validly* assist at the marriage that one may safely conclude that a priest of the Latin rite is included as well

[5] *Ius Matrimoniale* (3 ed., Tridenti: Libr. Edit. Tridentum, 1921), n. 139, a.

[6] The Catholic University of America Press, Washington, D. C. 1928. Cf. especially pp. 158-162.

[7] The reference here is to the nature of the Tridentine law and the doctrine of Chelodi.

[8] *Op. cit.*, p. 162.

as a priest of the Maronite rite. The accepted legal principle seems indicated here: "Ubi lex non distinguit, nec nos distinguere debemus."

III. The reply to this question is identical with the answer under I above. It cannot be argued that the marriage of Maronites in the presence of a priest (or pastor) of the Latin rite and two witnesses, abstracting from his proper delegation to assist at the marriage, is a valid union simply because the Sacred Congregation for the Oriental Church on 19 December 1928 declared the marriage between a Maronite and a Greek schismatic valid, although it was celebrated before a Greek schismatic priest and two witnesses, or before a Greek Catholic priest (not a pastor) and two witnesses.[9] In these two cases the exemption of the Greek schismatic party from the Tridentine form could well have been communicated to the Maronite party despite the latter's personal subjection to the Tridentine law, whereas in the intermarriage of two Maronites no such exemption from the decree *Tametsi* would obtain, if indeed the law of the Council of Trent was promulgated for them as a personal law. On the other hand, if a priest of the Latin rite without delegation or permission assists at the marriage of two Maronites, such a marriage cannot be branded as certainly invalid, since it is not beyond all doubt that Maronites are subject to the Tridentine decree whenever they are domiciled in a territory wherein this decree was never promulgated by Latin ordinaries. It would appear that recourse to the Sacred Congregation for a solution is the one safe policy to adopt.

WORLD WAR II AND HABACUC.

A Remarkable Prophecy.

Jew and Gentile in this country, liberal and conservative, are rapidly coalescing in an effort to reinforce the position of religion in a threatened world. Dorothy Thompson and Walter Lippman took up the cry when President Roosevelt publicly pronounced that "religion is the source of democracy and international good faith," and they have since been consistently faithful. A recent editorial, widely reprinted, in "The Banker and

[9] Cf. ECCLESIASTICAL REVIEW, Vol. LXXX (1929), 385, nn. 6 and 7. Also Bouscaren, *Canon Law Digest* (1934), I, 5.

Financier " declares " the world is suffering from a moral tension because Christian ethics are discarded." The humorist H. I. Phillips in his syndicated column was advising recently, and not entertaining, when he wrote in a line which the popular weekly, " Life," thought worthy of prominence, that what America needs is " a decision to give . . . the bum's rush to the belittlers of idealism, religion, and patriotism."

Back from Europe, Dorothy Thompson writes: " There is a mysticism in this war. Among the intelligent youth (of France and England) one hears fewer attacks on the Germans than one hears against themselves. They speak of Hitler as the Anti-Christ, but they say that this scourge and destruction have come because of their own faults." It is in this spirit that we may turn fruitfully to the reading of a lesson from what remains to millions the Word of God, the Old Testament. To-day the following should prove precious to many, specious to few.

About the year 600 B.C. the Chosen People of God had brought themselves into evil ways. It was not their first offense nor their last, and for each there was a divine punishment. The Jews gave way to the Christians as the chosen people of God who in turn sinned naturally and were punished supernaturally. With the rise of nationalism many a nation has claimed to be the chosen people of God. With worthy arguments France has claimed it and in the eyes of many, including not a few of her sons, France has sinned by license particularly of thought, and in the diplomatic devices to which she was forced by the anomaly of a nation maintaining the second largest colonial empire in the world, while having the lowest birth-rate of any civilized country.

With even more justification we may think of the Poles as the chosen people of God because of their constant faith under countless persecutions. When those centuries were passed wherein the word " Slav " came to be written " slave," most of the world rejoiced that Poland came into a temporal reward. But in the eyes of the world at large and perhaps of God she sinned. Her own sons have seen this, as Paderewski could tell. History already records the questionable occupancy of Vilna and portions of Russia, not to mention Poland's recent inglorious participation in the dismemberment of Czechoslovakia.

In the year 600 B.C. there was a holy man named Habacuc of the Kingdom of Juda. He saw about him the iniquity of his people and prayed to God in these words: " How long, O Lord, shall I cry, and thou wilt not hear? shall I cry out to thee suffering violence, and thou wilt not save? Why has thou shown me iniquity and grievance, to see rapine and injustice before me? and there is a judgment, but opposition is more powerful. Therefore the law is torn in pieces, and judgment cometh not to the end: because the wicked prevaileth against the just, therefore wrong judgment goeth forth " (Habacuc, 1: 2-4). The Lord appears to Habacuc and promises to chastise his chosen people: " Behold ye among the nations, and see: wonder, and be astonished: for a work is done in your days, which no man will believe when it shall be told (to us). For behold, I will raise up the Chaldeans (the totalitarian states), a bitter and swift nation, marching upon the breadth of the earth, to possess the dwelling places that are not their own. They are dreadful and terrible: from themselves shall their judgment, and their burden proceed. Their horses are lighter than leopards, and swifter than evening wolves; and their horsemen shall be spread abroad: for their horsemen shall come from afar, they shall fly as an eagle that maketh haste to eat (aerial warfare). They shall all come to the prey, their face is like a burning wind: and they shall gather together captives as the sand. And " their prince " (the dictator) shall triumph over kings, and princes shall be his laughingstock: and he shall laugh at every stronghold, . . . Then shall his spirit be changed, and he shall pass, and fall: this is his strength of his god (self-adoration) " (1: 5-11).

The prophet now asks God why a comparatively just people should be punished through the agency of a people more unjust. " Wast thou not from the beginning, O Lord my God, my holy one, and we shall not die? Lord, thou hast appointed him (the dictator) for judgment: and made him strong for correction. Thy eyes are too pure to behold evil, and thou canst not look on iniquity. Why lookest thou upon them that do unjust things, and holdest thy peace when the wicked devoureth the man that is more just than himself? And thou wilt make men as the fishes of the sea (submarine warfare), and as the creeping things that have no ruler (mechanized divisions). He lifted up all them with his hook, he drew them in his drag, and

gathered them into his net: for this he will be glad and rejoice. Therefore will he offer victims to his drag, and he will sacrifice to his net (deification of the military): because through them his portion is made fat, and his meat dainty. For this cause therefore he spreadeth his net, and will not spare continually to slay the nations" (1: 12-17).

God answers that the just will find salvation in faith and that the proud and violent will perish. "And the Lord answered me and said: Write the vision, and make it plain upon tables: that he that readeth it may run over it. For as yet the vision is far off, and it shall appear at the end, and shall not lie: if it make any delay, wait for it: for it will surely come, and it shall not be slack. Behold, he that is unbelieving, his soul shall not be right in himself but the just shall live in his faith. And as wine deceiveth him that drinketh it: so shall the proud man (dictator) be, and he shall not be honored: who hath enlarged his desire like hell: and is himself like death, and he is never satisfied: but will gather together unto him all nations, and heap together unto him all people. Shall not all these (conquered people) take up a parable against him, and a dark speech concerning him: and it shall be said: Woe to him that heapeth together that which is not his own? how long also doth he load himself with thick clay? Shall they not rise up suddenly that shall bite thee: and they be stirred up that shall tear thee, and thou shalt be a spoil to them? Because thou hast spoiled many nations, all that shall be left of the people shall spoil thee: because of men's blood, and for the iniquity of the land, of the city, and of all that dwell therein. Woe to him that gathereth together an evil covetousness to his house, that his nest may be on high, and thinketh he may be delivered out of the hand of evil. Thou hast devised confusion to thy house, thou hast cut off many people, and thy soul hath sinned. . . Woe to him that buildeth a town with blood, and prepareth a city by iniquity. Are not these things from the Lord of hosts? for the people shall labor in a great fire: and the nations in vain, and they shall faint. . . But the Lord is in his holy temple. . ." (2: 2-13, 20).

Habacuc then describes that vision of final judgment which is yet far off. "In thy anger Thou wilt tread the earth underfoot: in thy wrath thou wilt astonish the nations. Thou

wentest forth for the salvation of thy people: for salvation with thy Christ. Thou struckest the head of the house of the wicked: thou hast laid bare his foundation even to the neck. Thou hast cursed his sceptres, the head of his warriors, them that came out as a whirlwind to scatter me. . . But I will rejoice in the Lord: and I will joy in God my Jesus. The Lord God is my strength: and he will make my feet like the feet of harts: and he the conqueror will lead me upon my high places singing psalms" (3: 12-14, 18-19).

CHARLES H. LYNCH.

Ashton, Rhode Island.

CHEATING IN EXAMS A SIN.

Qu. May I request you to give an answer to the question so often asked by students, "Is it a sin to cheat in an examination?"

Resp. It seems an inescapable conclusion that it is at least a venial sin to cheat in an examination at any time. There are no circumstances in which it would not be at least contrary to the virtue of veracity. If by cheating a person entirely unworthy of an office or profession would obtain same with the resultant grave danger of harm to the community or to private persons, such cheating would certainly be a mortal sin. Furthermore, honors, prizes, class-ratings, etc., are frequently determined by the outcome of examinations. The possibility of injustice to other students is not at all remote, and here too such cheating might be a mortal sin.

CENSURES AND IMPUBES.

Qu. John, seventeen years old, issue of a mixed marriage, was baptized Catholic but reared without religious education and professed no religion. He now desires to practice his religion. When he was twelve, however, he belonged to a communistic youth society, read books which he knew from his mother were prohibited, held atheistic opinions, and on one occasion enthusiastically joined his companions in a "raid" on a Catholic Evidence meeting, where he personally and intentionally reviled the priest and his doctrine, and struck him with a stone.

What is to be said about censures and *impubes*, and what knowledge of censures must John have before he would incur censures for the above actions?

Resp. Because John was under the age of puberty when he committed the various delicta enumerated in the question, he would be excused from all the penalties *latae sententiae* attached to the same (Canon 2230). If he held any heretical views, however, after that age he would be held by the regulations contained in Canon 2314 regarding the *abjuratio in foro externo.*

The canons involved do not contain the words " praesumpserit ", " ausus fuerit ", etc. The culpability is to be judged according to Canon 2229, §3, 1°, i.e. ignorance which is not *crassa* or *supina* would excuse from those penalties which are medicinal such as excommunication.

RITE A PRIEST MUST FOLLOW.

Qu. A priest of the Latin rite while travelling arrives in a town on Sunday where the only Catholic church is of an oriental rite, and obtains permission to say Mass. May he say Mass according to the eastern rite or must he follow his own rite?

Resp. Even though he says Mass on an altar of a different rite, a priest must follow the rite to which he belongs. (Canon 823, §2.) Canons 811, 816, 818 and 819 direct that he follow the Latin rite with regard to vestments, the use of unleavened bread, ceremonies and language.

" BIRETUM " OR BIRETTA.

Qu. What is the justification for using the Latin word *biretum*, or its forced anglicization " birettum ", in English? The English dictionaries I have consulted uniformly give " biretta ", a word not only legitimate English but even, in that form, peculiar to English since its Italian parent is spelled *berretta*, and those dictionaries give no other word. If *biretum* or " birettum ", why not *calyx* or " calice "; *superpelliceum* or " surpellice "?

Resp. In English, *biretum* does seem a bit pendantic, and the doubling of the *t* in the word makes one bristle with opposition. The good old word " biretta " has good usage and legitimate prescription in back of it. All other spellings are strongly redolent of " fonetic refawm " and the average priest wants none of them. The priest who wears a *biretum* would be most likely to say Mass with a *calyx* and to pack a " superpellice " in his bag when making ready for a funeral.

CHRIST CHILD PARTY.

To the Editor, THE ECCLESIASTICAL REVIEW.

May I respectfully submit for the possible consideration of the priest readers of the REVIEW a method that we found very effective of assisting the St. Vincent de Paul Society of the parish. It has had an unfailing appeal for the past ten years in spite of unemployment, reductions in wages, and the fact that all classes of the parish have felt the stress of hard times.

Each year, on the Third or Fourth Sunday in Advent, the parish holds a " Christ Child Party ". The children of the school present a simple miracle play, or a religious play with a First Christmas setting. Vocal and instrumental selections by the school children, and the singing of Christmas hymns by the audience are also part of the program. At the end of the play, the children present a tableau of " The First Christmas ", and the audience is invited to present their gifts in imitation of the shepherds and the wise men. For admission to the " party " the people are asked to bring some article or articles of imperishable food, a toy or *new* clothing. Some prefer to make a cash donation and this, of course, is quite acceptable.

There is little fuss or difficulty in conducting such a " party ". There are a number of Christmas plays suitable for school children and parish theatrical groups. A cyclorama is used instead of scenery, and few properties are needed. The tableau is equally simple to arrange. Very ordinary seamstresses can make the simple garments from inexpensive, colorful material, and there is no difficulty in getting the women of the parish to lend their aid.

As the little Saint of Assisi discovered centuries ago, such simple dramatics bring home to the people in a special way that our divine Saviour loved the poor even from His entry into this world. He chose a manger as His crib, and showed Himself first to the shepherds, teaching the great lesson of being kind to the poor. There are few who will want to consider themselves in the class of the keepers of Bethlehem's inns on that first Christmas night. The result of the " Christ Child Parties " has been that the St. Vincent de Paul Society has been materially aided in making up its Christmas baskets for distribution to the poor, and there has been an increased appreciation of true Christian charity and benevolence. The success of the "party",

spiritual and material, depends to a great extent, of course, on the proper explanation of its aims and purpose by the parish clergy.

SACERDOS.

Pottsville, Pennsylvania.

STIPEND FOR A HIGH MASS.

Qu. The diocesan regulation concerning High Mass stipends is five dollars. Some pastors lowered this stipend to three dollars. If a person living in a parish where the high Mass stipend is three dollars, lowered by the pastor and not by diocesan regulation, devises by will an amount of money "for high Masses" to a priest in whose parish the stipend is five dollars, is the priest obliged to sing the Masses according to the diocesan regulation or to the custom prevailing in the parish in which the devisor resided?

Resp. The priest in question would be justified in accepting the bequest and satisfying it at the stipend set by diocesan regulation. Cf. *Mass Stipends,* by Rev. C. F. Keller (1925), Catholic University of America Press, Washington, D. C.

Book Reviews

PROOF OF DEATH IN PRE-NUPTIAL INVESTIGATION. By Rev. Patrick W. Rice, J.C.D. The Catholic University of America Press, Washington. 1940. Pp. vii + 150. Price, $2.00.

A petition for permission to enter a second marriage will ordinarily not raise a very difficult problem for the parish priest or, as the case may be, the Ordinary. As a general rule, there will be at hand clear and indisputable evidence to show either that the former spouse of the petitioner has died, in which case the petitioner is free to remarry, or that the former spouse is certainly still living, and consequently, that the impediment of *ligamen* stands in the way of the proposed second marriage. At times, however, the lack of such evident proof gives rise to a problem which can be solved only with greater difficulty. The solution of the problem becomes less difficult because of Dr. Rice's investigations.

The book is divided into two principal parts. In the first, the history of the ecclesiastical legislation concerning this problem is set forth. In the second part, which is a commentary on the present legislation, after determining the competence of the various ecclesiastical superiors to decide such cases, the author sets forth, in the order of their desirability, the different types of proof that can be offered; ecclesiastical and civil documents, the testimony of eye-witnesses and that of hearsay witnesses, and evaluates the force of these various types of proof. He then considers that type of case in which neither documentary evidence nor the testimony of witnesses is available, but in which reasonable presumptions might lead to moral certainty of the former spouse's death. The decisions of the Holy See in previous instances, which the author has summarized in his consideration of these various types of cases, should prove helpful to superiors in arriving at a decision, as will also the interrogatories which he suggests with reference to witnesses.

In addition to the proofs of death that may be at hand, the author presents a chapter on the legal consequences that result from a declaration of death and a chapter on the provisions of civil law, American and Continental, with regard to presumed death.

Although one might disagree in a few instances with the author's opinions, he is deserving of much praise for having given what is evidently a complete consideration to the different circumstances which might arise, and, especially, for having supplied the means of arriving at a reasonable solution of a problem which at times can be very difficult.

FOR GOD AND DEMOCRACY. By Reverend James A. Magner. The Macmillan Company, New York. 1940. Pp. 158.

The recently appointed Procurator of The Catholic University of America employs a popular style to present this study based on sound philosophy and theology. Two years ago, when inaugurating the courses and studies in democracy which the Bishops have commissioned the Catholic University to undertake, the Rector, Most Reverend Joseph M. Corrigan, declared that it has been the sport of the centuries to impugn the patriotism of Catholics, and that perhaps it is time for us to do a little defining and impugning ourselves, not with truculence, of course, but with firmness—a gentle shifting of the shoe to the other foot. A right definition of democracy is most important, and Father Magner's volume is an excellent one for those Catholics to begin with who either know no distinction between Catholic and secular democracy, or in their lack of distinction lean toward the latter.

The book is divided under two general headings: Catholic Attitudes and Catholic Action in a democracy. In the first part are considered the claims of citizenship, the power of the law, human tolerance and civic rights, civic compromise and peaceful procedure, training for democracy, and the foundations of freedom. Part two studies civic life, social justice, marriage, the home, religion, cultural advance, social work and world peace. The coverage is comprehensive and the presentation satisfactory although, necessarily, there is not much detail.

Probably everything in this book has been said before in effect. Father Magner, however, has selected well from a great mass of material at his disposal and presents his selection with a verve that sets it apart. Unfortunately, the limits of the book do not permit the author's presenting remedies for some of the ills he points out. For instance, he calls attention to the "disproportionately small number of leading Catholic writers and statesmen." Nearly every city pastor has remarked the same lack and puzzled to find the reason why a young parishioner with a gift for words is content with a seat on the city desk of a metropolitan newspaper, and the young man who graduated with honors from a Catholic college and law school enters machine politics and seems to forget immediately all Catholic ethics. The means suggested by Father Magner to remedy the situation, Catholic education and the interest of the Catholic public, often have been present and have been betrayed. It may be that there are faults in our educational methods, but so long as our grade and secondary schools must follow a syllabus dictated by political appointees, the Catholic training in the schools is likely to be little more than a patch on a secular education. Our colleges too suffer from the fact that there are non-Catholics and non-Christians on the faculties and in the stu-

dent body. Sometimes these people are awakened to a realization of the true faith, but as a general rule their presence does not help the Catholic atmosphere of the school. There comes to mind the instance of a Catholic college where a witty and popular Jewish student continually proclaimed that he would not be happy until he had converted at least one of the religious instructors to the Synagogue. It caused a deal of laughter, but did not aid the Catholic solidarity of that campus. It would have been interesting if Father Magner had given some time to a discussion on the why of Catholic failure to produce leadership.

For God and Democracy is a decidedly informative and interesting little book. It is heartily recommended to the priest and for the lay reader.

MAN OF SPAIN. A Biography of Francis Suarez. By the Reverend Joseph H. Fichter, S.J. The Macmillan Company, New York City. 1940. Pp. 349.

This latest biography of Francis Suarez, theologian and philosopher, is a very readable work. Upon occasion, it bogs down in a morass of minute details and of circumstances extraneous to the matter under consideration. The impatience excited in the reader's mind by these, however, is evidence of the generally interesting quality of the book. It is a work which should be particularly appreciated to-day, when totalitarianism is trying to destroy democracy, because it is the life story of a man who, more than a century and a half before the Declaration of American Independence, had the courage to write that "from the nature of things, all men are born equal."

Nothing startlingly new is brought to the fore in this work. Suarez's early dullness, which leads the author to label him "lackwit"; his intensity of desire to become a member of the Society of Jesus, and the Society's unwilling acceptance of him; his instant mental metamorphosis and his subsequent intellectual brilliancy; his piety, evidenced in a life-long humility and charity; the long list of his academic successes and his world-arresting controversies—all these are described interestingly, but, it is repeated, on occasion, somewhat too profusely.

The work is well worth its reading. Its biographical facts are pictured against an educational, political and cultural backdrop which shows a wealth of research. Even its digressions and supplementary material are valuable at times as pieces of spiritual or psychological advice. Practically, the book's only fault lies in its irritating thoroughness, but, after all, in that quality it is characteristic of the philosophy of Francis Suarez.

THEOLOGIA FUNDAMENTALIS. By A. C. Cotter, S.J. Weston College, Weston, Mass. Pp. 739.

Father Cotter has published a comprehensive and detailed Latin treatise on fundamental theology very opportunely at a time when European conditions render the importing of seminary text-books from abroad practically impossible. Naturally there is much in a work of this nature that is common to all introductory manuals of theology; but at the same time the author has endowed it with sufficient originality to give full warrant for its publication.

Beginning with a discussion of the possibility and the cognoscibility of divine revelation, Father Cotter next develops at length the arguments for the historical value of the Gospels and the Pauline Epistles. More than 100 pages are then devoted to the study of Christ, including the proof of our Lord's divinity, which the author contends must be regarded as a truth of apologetic theology. The proof of the establishment of a Church by Christ, the identification of the Catholic Church as the Church of Christ, and the study of the sources of Revelation, Tradition and Sacred Scripture, make up the remainder of the volume.

Satisfactory and clear responses are given to the numerous objections adduced by unbelievers at the present day, such as the claim that Christ wrought cures by virtue of a profound knowledge of psychiatry and of the ingenious use of suggestion. Particularly noteworthy is Father Cotter's refutation of the many modern theories endeavoring to explain away the resurrection of our Saviour.

Father Cotter's plan in the treatment of the Church is to embrace under apologetics only those doctrines that are required to demonstrate that the Son of God established a religious society with an hierarchical constitution under the primacy of Peter for all mankind, and that the Catholic Church is that society, membership in which is consequently obligatory on all. Other doctrines in ecclesiology, the author believes, should be treated in a special section of dogmatic theology, which logically should follow the treatise on the Incarnation.

The main argument for the identity of the Catholic Church with the earthly kingdom established by Christ is found in the unbroken succession of the Roman Pontiffs from Peter down to the present day. Father Cotter also demonstrates his thesis by use of the physical and moral miracles that the Almighty has wrought in favor of the Catholic Church. He does not develop the argument from the notes of unity, sanctity, catholicity and apostolicity, as it is frequently presented in the apologetic treatment of the Church; but his proofs from the constancy of the early martyrs and the rapid propagation of Christianity in the first ages, viewed as moral miracles, are very complete.

A most commendable feature of the work is a chapter on practical methods of utilizing apologetics, such as forums, Catholic Evidence guilds, etc., containing also a list of works helpful for the apostolate to non-Catholics.

CATHOLIC PRINCIPLES OF POLITICS. By John A. Ryan and Francis J. Boland. The Macmillan Company, New York. 1940. Pp. viii + 366.

The present work is a revised edition of " The State and the Church " which appeared under the joint authorship of Dr. John A. Ryan and Rev. M. F. X. Millar. It attempts " to furnish a substantially adequate discussion of all the religious and moral aspects of the State " (p. v). In fulfillment of this it discusses in twenty-four chapters such fundamental questions as the Natural Law, Natural Rights, the Origin of the State, the Nature of Sovereignty and its implications. In the last-mentioned section occur abundant and welcome extracts from "A Code of International Ethics."

Further excursions into the ethical field are made in discussing the Moral Origin of Civil Authority, the Right of Self-Government, the End of the State, and the Proper Functions of the State. Next follow two thoughtful chapters on Justice and Liberalism.

Extracts from the Encyclical of Pope Leo XIII, *Libertas Praestantissimum*, are ably employed in Chapter XIII, " Law and Liberty." Following a penetrating discussion on the Moral Obligations of Civil Law, we have two sparkling chapters on the Duties and Rights of the Citizen. From this point on, the book consists of well-chosen selections. These are taken in part from the Encyclicals of Popes Benedict XV and Leo XIII on International Reconciliation and on the Christian Constitution of the State. Other lengthy extracts are given on such subjects as " Catholicism and Americanism " by Most Rev. John Ireland, and on " Patriotism " by Most Rev. John Lancaster Spalding. A useful index completes the work.

A very helpful feature is the generous use of citations in footnotes directing the reader to further sources on pertinent points. Still more helpful is the suggested list of readings found at the end of individual chapters. Since the work is intended for educated readers, the authors are quite justified in citing authorities whose works are written in languages other than English. At the same time the work is very useful for students at college level and for intelligent seekers after information on the vital problems here discussed. We cordially wish a wide field of distribution to this capably-written work.

Book Notes

Prepared under the auspices of the Confraternity of Christian Doctrine and published by the Macmillan Company, New York, *The Christendom Series* is intended to provide informative reading for Catholic and non-Catholic readers, for study groups, and as collateral texts in secondary schools and colleges. An Editorial Committee under the Chairmanship of Ross J. S. Hoffman has been chosen to select the books of the series, and two volumes by members of the Committee have appeared.

The Medieval Papacy in Action by Marshall W. Baldwin surveys ecclesiastical administration from the accession of St. Leo IX to the death of Innocent IV (1049-1254). During this period occurred the recovery of the rightful exercise of papal supremacy after a long period of decentralization, the formation of institutions to make the primacy permanently effective, and a rather successful attempt to instill into European society the principles of Christian living. Emphasis is laid upon the strictly ecclesiastical policies of the medieval popes, notably the formation of the papal monarchy as an institution of ecclesiastical government and the functioning of this government. A short bibliography of English titles is included as a guide to further reading. Dr. Baldwin keeps in mind the purpose of his little volume, and presents an excellent and valuable short survey (pp. xiii + 113).

Catholicism and the Progress of Science by William M. Agar, Fellow of the Geological Society of America, outlines the history of science and emphasizes the continuity of development as well as the changing modes of thought which mark separate periods of history. Past controversies are described, and Dr. Agar presents excellent evidence to show that there was sufficient knowledge at the time of each dispute to have avoided it. The controversies discussed are those about geography, astronomy, geology and the alleged prohibition of dissection by the popes. Two chapters are on evolution, and the author emphasizes the distinction between the scientific theory of evolution and evolution as a philosophy. Succinctly, he presents the evidences of evolution from domestication, from comparative anatomy, from embryology and blood tests, from paleontology and from distribution and gives the main theories of the manner of evolution. Evolution, he emphasizes, is not opposed to Catholicism, and Materialism is a philosophical explanation of the universe which has nothing in common with evolution. "The attempt to make evolution uphold materialism by claiming that it banished teleology or purposiveness never got very far." He sums up: "The evolution of man's body can have no bearing on his supra-physical side. He shows his kinship with the material universe in many ways and it is not important in this connection whether God fashioned him separately after the plan of the higher animals or whether He drew him out, as it were from the slime, through long ages of evolving animal creatures. The point is that God endowed man with a soul and so raised him to a higher plane and made him responsible for his actions." This volume also contains a short bibliography and an abstract for study and review (pp. xi + 109).

The first two volumes of *The Christendom Series* give promise of a very worthwhile undertaking, and setting the cost at one dollar a volume will probably increase its usefulness.

Father Henry D. Buchanan is evidently a thoughtful priest who besides zeal possesses no small amount of practical psychology. In his *Art of Persuasion in Pastoral Theology* he uses the case method to teach some practical pastoral theology with an American point of view. Seventy cases, he calls them examples, are used to show the various motives that make an awkward parishioner act as he does, and the methods that might be used to solve the case. The motives considered are love, fear, pride, habit, advantage, pugnacity and pressure. An excellent little treatise on persuasion is buttressed by principles of strategy, errors to be avoided, and the value of persistency.

The entire book is made up of cases and the ways they were solved. The author writes in a most matter of fact way and leaves quite a bit to the intelligence and ingenuity of his reader. The result is a very simple, very unusual, very delightful way of bringing

home valuable common-sense information for the treatment of the difficult and puzzling cases that come up so frequently in parish work. Seminarians approaching ordination and young priests will find the little volume very valuable, almost invaluable. Priests long on the mission will find many a helpful hint, and will get no little pleasure in comparing their own methods of solving certain problems with those given by Father Buchanan (The Dolphin Press, Philadelphia, Pa. 1940. Pp. iv + 96).

Our Sunday Visitor Press, Huntington, Indiana, now offers three new pamphlets of the Catholic Hour addresses. *What Kind of a World Do You Want?* is the title of Father Wilfred Parson's four talks in which he discusses racism and statism and gives the Catholic answer. Rev. Dr. Howard W. Smith also gave four addresses on *Law*, discussing the origin and meaning of law, positive law in Church and State, and law and conscience. Four talks were also the contribution of Rev. Arthur J. Sawkins. The Created One, Creation of the Angels, Creation of our World, and the Creation of Man make up the contents of *In The Beginning*.

A list of addresses available in pamphlet form is given at the back of these pamphlets. Looking over the titles is well worth the while of the pastor. Some of them can be used to stock the church's pamphlet rack, others for personal use to recall the method of approach or the argumentation that was so striking when first heard over the radio. Single copies of the above listed pamphlets cost 15c; orders for five bring it down to 8c, while there are special prices for quantity lots.

An interesting announcement comes from The House of Bruce in Milwaukee, Wisconsin, to the effect that Father Joseph Husslein, S.J. will relinquish all other duties and devote his entire time to the general editorship of the Science and Culture Series.

Longmans, Green and Co. announce that they have secured the American rights to *The Persecution of the Catholic Church in Nazi Germany*. The author must remain anonymous, but the book is authoritative and fully documented. The book is scheduled to appear in the near future.

Longmans also announce for late Fall publication, Father James Broderick's *The Origin of the Jesuits*. It will be not only a life of St. Ignatius, but a study of the formative period of the Society and a portrait of many great personalities of the XVI Century.

The Catholic Truth Society of London continues to issue its interesting and valuable pamphlets although it is significant to note that the last received were printed in July and August. The August printing is Father Henry Davis' *War and Pacifism*. The pamphlet discusses two points; that there can be a just war, and secondly, that a citizen is obliged in conscience, if commanded, to serve his country in a just war in whatever capacity he is told to serve it, always, however, in those activities which are admittedly within the power of the State to impose. Father Davis declares that the individual citizen, including the conscientious pacifist can rarely decide on the justice of a war, for he is not in a position to know all the circumstances. "So that if a State is, as a fact, unjustly attacked and calls upon its citizens to defend it, the pacifist attitude may not be adopted by any Catholic, or any other Christian, or indeed by any reasonable man, since the rational presumption is, unless the contrary is quite evident, that the State has come to its decision on just and sufficient grounds."

Catholicism in Finland by Rev. A. Beck gives a short outline of the Church's history of Finland up to the Russian invasion. Only two parishes remain, at Turku and Helsinki. Reading this outline, one can sympathise with the Finns and deplore their loss of liberty, but he will also be struck by the fact that the Finnish government was not generous in granting religious freedom to Catholics. Parts X and XI of the Catechetical *Lesson Leaflets* cover Baptism and Confession. These are excellent aids for the catechetical teacher. For Belgian refugees the Society published *Eenvoudig Gebedenboek*, a simple but clearly printed book of prayers for church and home use. It is to be sincerely hoped that the horrors of war will not completely stop the splendid work of the Society.

The Neo-Confessor, which is an outline for confessional practice and sick-calls, prepared by Rev. Spiridion Grech, O.Carm., will be very helpful indeed for the average confessor, young or old. Reading it over, even the old pastor is likely to be startled frequently by the newness of some of the points, or rather a fresh viewpoint on principles long known. Succinctly and sanely, Father Grech has gathered into a small compass a tremendous amount of information and moral teaching. Priests will find reading it an easy way to survey from time to time the numerous odd and common points in the hearing of confessions (The Dolphin Press, Philadelphia, Pa. 1940. Pp. 44, Price, 35c).

Books Received

THE POPE SPEAKS. The Papers of Pius XII. With a Biography by Charles Rankin and Preface by the Most Reverend Edwin V. O'Hara, D.D. Harcourt, Brace & Company, New York City. 1940. Pp. xi-337. Price, $2.75.

THE DIVINE CRUCIBLE OF PURGATORY. By Mother Saint Austin. Revised and Edited by the Reverend Nicholas Ryan, S.J. P. J. Kenedy & Sons, New York City. 1940. Pp. viii-185. Price, $2.25.

HISTORICAL RECORDS AND STUDIES. Volume XXXI. The United States Catholic Historical Society, New York City. 1940. Pp. 176.

THE WORLD OF SILENCE. The Problem of the Deaf and the Hard of Hearing. By the Reverend William F. Reilly, Director of Deaf and Hard of Hearing, Archdiocese of San Francisco. The Paulist Press, New York City. 1940. Pp. 45.

STEPPING STONES TO SANCTITY. By Rosalie Marie Levy. Gleanings from the Spiritual Direction and Teachings of the Reverend Paul R. Conniff, S.J. Published by the author, P. O. Box 158, Station O, New York City. 1940. Pp. ix + 117. Price, $1.00.

SIDELIGHTS ON THE CATHOLIC REVIVAL. By F. J. Sheed. Sheed & Ward, New York City. 1940. Pp. vii + 192. Price, $1.25.

RELIGIOUS CORRESPONDENCE COURSE. By the Reverend Aloysius J. Heeg, S.J. Leaflet Edition with Directions, Text, Pictures, Games, Exercises and Questions. The Queen's Work, Saint Louis, Missouri. 1940. Pp. 186. Price per set, 50c.

THE DOCTRINE OF THE TRINITY. By Abbe Felix Klein. Translated by Daniel J. Sullivan, M.A. P. J. Kenedy & Sons, New York City. 1940. Pp. ix + 293. Price, $2.50.

MAN OF SPAIN. A Biography of Francis Suarez. By the Reverend Joseph H. Fichter, S.J. The Macmillan Company, New York City. 1940. Pp. 349. Price, $2.50.

THE BORGIA POPE. Alexander VI. By Orestes Ferrara. Sheed & Ward, Inc., New York City. 1940. Pp. vi + 455. Price, $3.50.

THE MYSTERY OF FAITH. Book I: The Sacrifice of Our Lord. By the Reverend Maurice de la Taille, S.J. Sheed & Ward, New York City. 1940. Pp. xviii + 255. Price, $3.50.

MY CHANGELESS FRIEND. Twenty-fifth Series. By the Reverend Francis P. Le Buffe, S.J. Apostleship of Prayer, New York City. 1940. Pp. 56. Price, .30.

THE SACRED BOND. By the Reverend Edgar Schmiedeler, O.S.B., Ph.D. Foreword by the Most Reverend Paul C. Schulte, Bishop of Leavenworth, P. J. Kenedy & Sons, New York City. 1940. Pp. vii + 128. Price, $1.35.

OUR LADY OF WISDOM. By Maurice Zundel. Sheed & Ward, New York City. 1940. Pp. xii + 103. Price, $1.50.

OUTLINES OF RELIGION FOR CATHOLIC YOUTH. A Course of Weekly Instruction for High School Students, Prepared for the Archconfraternity of Christian Doctrine. By the Reverend E. G. Rosenberger. The George Grady Press, New York City. 1940. Pp. xxi + 325. Price, $3.00.

LESSON LEAFLETS. Junior Series (Part X). Nos. 57-61: Baptism and Contrition. Pp. 20. Junior Series (Part XI) Nos. 62-66: Penance. Pp. 20.

VENERABLE DOMINIC BARBERI, C.P. An Apostle of England. By the Reverend Urban Young, C.P. Pp. 20. *Holy Ghost Fathers.* By R. T. Robinson. With a Foreword by His Eminence Cardinal Hinsley. Pp. 31. *Catholicism in Finland.* By the Reverend A. Beck, A.A. Pp. 24. *War and Pacifism.* By the Reverend Henry Davis, S.J. Pp. 24. The Catholic Truth Society, London, England. 1940. Price, twopence each.

A PAGEANT ON THE ROSARY. For Primary and Intermediate Grades. The Catechetical Guild, Saint Paul, Minnesota. 1940. Pp. 31. Price, 15c.

CATHOLIC PRINCIPLES OF POLITICS. The State and the Church. By the Right Reverend Monsignor John A. Ryan, D.D., Litt.D., LL.D. and the Reverend Francis J. Boland, C.S.C., Ph.D. The Macmillan Company, New York City. 1940. Pp. viii + 366. Price, $3.00.

PROGRESSIVE AIDS TO CATHOLIC EDUCATION. An Informative Annual of Methods and Techniques for Teachers and Students. Vol. VII: Education for God and Country. Eakin Educational Exhibits, Baldwin, New York. 1940. Pp. 64. Price, $0.30.

MOTHER ELIZABETH ANN SETON. By Mary Coyle O'Neil, Litt.D. Foreword by the Most Reverend John Mark Gannon, D.D. Saint Anthony Guild Press, Paterson, New Jersey. 1940. Pp. xv + 111. Price, $1.50.

NOVELS AND TALES BY CATHOLIC WRITERS. A Catalogue compiled by the Reverend Stephen J. Brown, S.J. The Central Catholic Library, Dublin, Ireland. Seventh Edition. 1940. Pp. 84.

MARY IN HER SCAPULAR PROMISE. By John Mathias Haffert. The Scapular Press, Sea Isle City, New Jersey. 1940. Pp. xii + 243. Price, $2.50.

THE SPARK IN THE REEDS. By S. M. C. P. J. Kenedy & Sons, New York City. 1940. Pp. 249. Price, $2.00.

GREEK POPULAR RELIGION. By Martin P. Nilsson, Sometime Rector, University of Lund, Sweden. Columbia University Press, New York. 1940. Pp. xviii + 166. Illustrated. Price, $2.50.

LAMARTINE AND ROMANTIC UNANIMISM. By Albert J. George. Columbia University Press, New York. 1940. Pp. 200. Price, $2.25.